

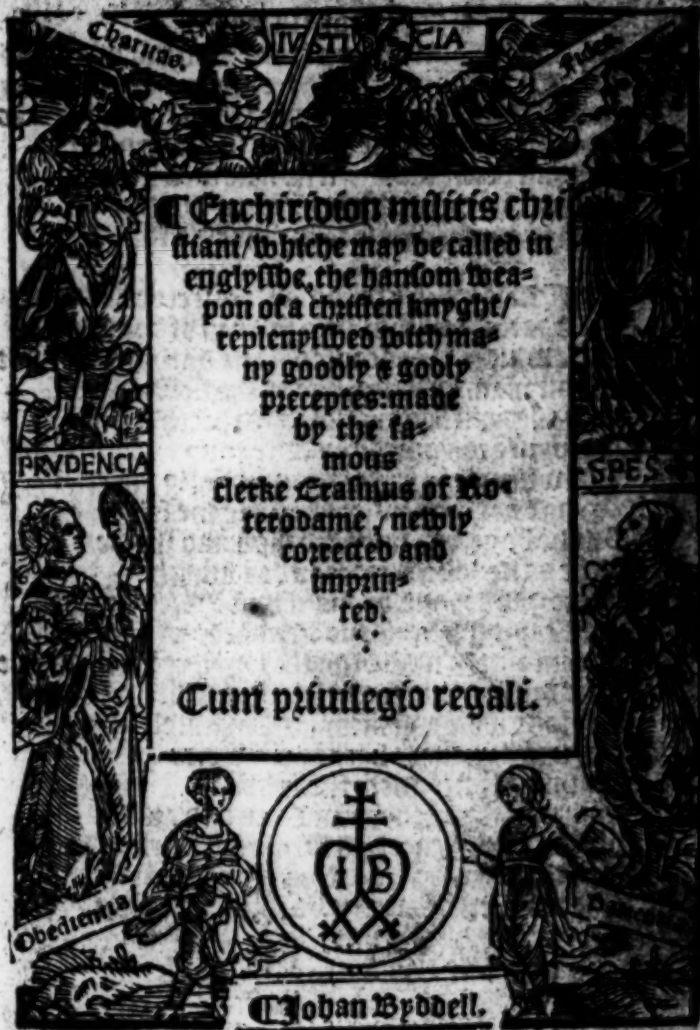
Enchiridion militis chri-
stiani / whiche may be called in
englyshe, the handson wea-
pon of a christen knyght /
replenished with ma-
ny goodly & godly
preceptes: made
by the fa-
mous

clerke Erasmus of Ro-
terdam / newly
corrected and
imprim-
ted.

Cum priuilegio regali.

Johan Byddell.

10
5



10
5
The booke speaketh.

TO please all sortes of men I do not passe
To please the good & lerned is a fayre thyng
yea, and these bothe, were more than couenant was
And more than I loke for. who so the lernyng
Of Christ dothe sauour/ if he lyke well althyng
I seke no further/ Christe is myne Apollo
Onely strengthyng me to speake this that I do.

The printer to the saythfull rede.

THe mortall worlde, a felde is of batayle
Whiche is the cause þ̄ stryfe dothe neuer fayle
Agaynst man/ by warrpyng of the fleshe
With the dyuell/ that alway fyghteth freshe
The spryte to oppresse by false enuy
The whiche conflycte is contynually
Durpyng his lyfe/ and lyke to lese the felde
But he be armed with weapon and shelde
Suche as behoueth to a chrysten knyght
Where god echone, by his Christ cholety ryght
Boole capitayne/ and his standarde to bere
Who knoweth it not/ thā this wyll teche hym here
In his breuyer/ poynarde/ or manuell
The loue shewyng of hygh Emanuell
In gpyng vs suche harneys of werre
Erasmus is the onely furbyscher
Scouryng the harneys, cankred and adulle
Whiche neglygence had so soze fet with ruste
Than champpon receyue, as thynne by ryght
The manuell of the trewe chrysten knyght.

Finis.

Epistle.

Crasmus Roterdame sendeth
gretynge to the reuerende father
in Christ (and lord) the lord
Paule Volzius the moſte
religyouſ abbot of the
monaſtery the
whiche is
comenly
called Hughes
courte.



Al be it moſte vertuous fa-
ther, that the lytell booke/
to the whiche I haue ge-
uen this name or tytle En-
chiridion militis chriſtiani/
whiche many a day a go I
made for my ſelfe only / and for a certayne
frende of myne beyng vtterly vnlearned/
hath begon to myſſpke and diſpleaſe me
the leſſe / for as moche as I do ſe that it
is alowed of you and other vertuous and
learned men ſuche as you be / of whome
(as ye are in dede endued with godly ler-
nyng / and alſo with learned godlyneſſe)
I knowe nothyng to be appoyned / but
a.ij.

Epytaphie.

that whiche is bothe holy and also clek-
ly: yet it hath begon well nyghe also to
please & lyke me nowe/whan I se it/after
that it hath ben so often tymes printed)
yet styll to be despyed, and greatly called
for/as if it were a newe werke made of
late:ifso be the printers do not lye to flat-
ter me withall. But agayne there is an
other thyng whiche often tymes greueth
me in my mynde/ that a certayne wel ler-
ned frende of myne longe ago sayde, very
properly and sharply checkynge me/ that
there was moze holynesse sene in the ly-
tell booke/than in the hole authoure and
maker therof. In dede he spake these wor-
des in his testyng bourdyngly/ but wolde
to god he had not spoken so trewly, as he
bourded bytterly. And that greuerh me
so moche the moze bycause þ same thyng
hath chaunced to come lykewyse to passe
in hym, for the chaungyng of whose ma-
ners principally I toke vpon me this la-
bour and trauayle/ for he also not onely
hath not withdrawen hym selfe from the
courte/ but is dayly moche deper drowned
therin than he was afore tyme/ for what
good purpose I can not tell/ but as he co-
fesseth hym selfe with moche great mys-
ery. And yet for all that I do not greatly
petie my frende/ bycause that peraduēture

Trouble et ad
uerſite cour-
tely some.

Epylle.

aduersyte of fortune may teche hym ones
to repent hym selfe, and to amende/seyng
that he wolde not solow and do after my
counsaile and admonycions. And verely
thoughe I, ensofynge me to the same
thyng and purpose/ haue ben turned and
tossed with so many chaunces and tem-
pestes/ that Wilkes a man lyuyng euer in
trouble (which Homer speketh of) myght
be couēted in comparyson to me euen Po-
lycrates/ whiche euer lyued in prosperyte
without any maner trouble. I do not vt-
terly repente me of my labour/ seyng it
hath moued and prouoked so many vnto
the study of godly vertue: nor I my selfe
am not vtterly to be blamed and rebuked
although my lyuyng be not in all poyntes
agreyng to myne owne pceptes and
counsayles. It is some parte of godlynesse
whan one with all his herte despyerh and
is wyllyng to be made good & vertuous:
nor suche a mynde so well intendyng I
suppose is not to be caste away/ although
his purpose be not euer luckely perfour-
med. To this we ought to endeuoyze our
selfe all our lyfe longe/ and no doute but
by the reason that we so often tymes shal
attempt it/ ones at the lasse we shal at-
tayne it. Also he hath dispatched a good
pece of a doutfull iourney whiche hath

fortunate
polycrates.

Epylle,

lerned wel of the iourney the way. Therfore am I nothing moued with þ mockes of certayne psons which dyspyle this lytle boke/as nothing erudite & clerkly/sapeng that it myght haue ben made of a chylde that lerned his A/b/c/bycause it entreateth nothyng of Dunces questyons: as though nothyng without those coude be done with lernynge. I do not care if it be not so quick, so it be godly: let it not make them instructe & redy to disputacyons in scholes/so that it make them apte to kepe Christes peace. Let it not be profytable or helpyng for þ disputacyon in diuynite/ so it make for a diuyn lyfe. For what good shulde it do to entreate of that thyng that euery man entremedleth with? who hath not in handlyng questions of diuynite/ or what els do all our swarmes of schole men? There be almost as many cōmentaries vpon the mayster of the sentēce as be names of diuynes. There is neyther measure nor nombre of summularies/ whiche after the maner of potycaries myngle often tymes sondry thynges togther/ and make of olde thyngs newe/ of newe thynges olde/ of one thyng many/ of many thynges one. Howe can it be that these great volumes instructe vs to lyue well and after a christen maner/ whiche a man

Epylle.

In all his lyfe can not haue layser ones to
loke ouer. In lyke maner as if a phisycien
shulde prescribe vnto him that lyeth sicke
in parell of deth, to rede Iacobus de par-
tibus/ or suche other huge volumes/ say-
eng that there he shulde fynde remedy for
his disease: but in the meane tyme the pa-
ciet dyeth/ wantynge presente remedy
wherewith he myght be holpen. In suche
a fugytyue lyfe it is necessary to haue a
redy medycyne at the hande. Howe ma-
ny volumes haue they made of resytuci-
on/ of confessyon/ of sclaunder/ and other
thynges innumerable? And though they
boulte and serche out by pecemeale euery
thyng by it selfe/ & so dyspyne euery thyng
as if they mistrusted all other mens wyt-
tes/ y^e as though they mistrusted þ^e good-
nesse & mercy of god/ whyles they do pre-
scribe how he ought to punyshe & rewarde
euery facte eyther good or badde: yet they
agre not amongst thē selues/ nor yet som-
tymes do open the thing playnly/ if a man
wolde loke nere vpon it/ so moche dyuer-
syte bothe of wyttes and circumstaunces
is there. Moreouer althoughe it were so
that they had determyned all thyngs well
and trewly/ yet besydes this that they
handle and treate of these thynges after
a barbarous and vnplesaunt fassyon/

Epylle.

**The great vo-
lumes.**

**The theology
appertayneth
to fewe men/
but the salua-
cion appertay-
neth to all.**

**Those beno-
ted that of pur-
pose make the
faculty whiche
they pfeite ob-
scure & harde.**

there is not one amongst a thousande
that can haue any layser to rede ouer these
volumes: Or who is able to beare aboute
with hym Secundam secunde/the werke
of saynte Thomas? And yet there is no
man but he ought to vse a good lyfe/ to
the whiche Chyiste wolde that the waye
shulde be playne and open for euery man/
and that not by inexplorable crooks of dis-
putacions/ not able to be resolued/ but by
a trefwe and a sincere saythe & charyte not
fayned/ whom hope doth folowe whiche
is neuer asshamed. And fynally lette the
great doctours / whiche muste nedes be
but fewe in comparyson to al other men/
study & besy them selfe in those great vo-
lumes. And yet neuer the lesse the vnler-
ned and rude multytude whiche Chyiste
dyled for ought to be proupyded for: and he
hath taught a great porcyon of chystyan
vertue whiche hath inflamed men vnto
the loue therof. The wyse kynge whan
he dyd teache his sonne trefwe wysdome/
toke moche more payne in exhortyng hym
thervnto, than in teachyng hym/ as who
shulde say that to loue wysdome were in a
maner to haue attayned it. It is a great
shame and rebuke bothe for lawyers & al-
so phisycions, that they haue of a set pur-
pose/ and for the nones/ made their arte

Epytyle,

and science full of difficulty/and harde to
be attayned or come by/ to the intent that
bothe their gaynes and auantage myght
be the more plentyfull/ & their glozy and
praple amonge the vnlearned people the
greater: but it is a moche more shamefull
thyng to do the same in the philosophy of
Christ. But rather contrary wise we ought
to endeuer our selues with all our streng-
thes to make it so easy as can be/ & playne
to euery man. For let not this be our stu-
dy to aperc learned our selues/ but to allure
very many to a christen mans lyfe. Pre-
paracyon and ordynaunce is made nowe
for warre to be made agaynst the turkes/
whiche for what so euer purpose it is be-
gon/ we ought to praye, not that it maye
turne to þ profyte of a fewe certayne per-
sons/ but that it may be to þ comen & ge-
nerall pyfte of all men. But what thinke
you shulde come of it/ if to suche of them
as shall be ouercomen (for I do not supe-
pose þ they shall all be kylled with wea-
pons) we shall lay the werkes of Occam/
Durandus/ Duns/ Gabryell/ Aluaros/ or
any such schole men, for the intent to bring
them in mynde to take Christes profession
vpon them? what shall they ymagyn and
thynke in their myndes (for surely eyn
they, though they be naught els, are men

The warre
agaynst the
turkes.

Epylle.

**The dyscorde
amonge dry-
nes.**

and haue wyt & reason) whan they shall
here those thorny & combrous inextricable
subtyll ymagynacions of instates/ of for-
maltytes/ of quiddites/ of relacion: namely
whan they shall se these great doctours &
teachers of religyon & holynesse so farre
disagreyng/ and of so sondry opynions a-
monge them selfe & often tymes they dis-
pute & reason so longe one with another/
vntyll they chaunge colour, & be pale/ and
reuple one another spytting eche at other
and fynally dealyng buffettes & blowes
eche to other. whan they shall se & blacke
freres fyght & skolde for their Thomas/ &
than the gray freres matched with them,
defendyng on & other partye their subtylle
and feruēt hore doctours/ which they call
seraphicos/ some spekyng as reals/ some
as nominals. whan they shall also se the
thyng to be of so gret dyscultye & they can
neuer discusse suffyciētly with what wordes
they may speke of Christ: as though
one dyd deale or had to do with a way-
warde spirit whiche he had repyled vp vn-
to his owne distructyon/ if he dyd sayle
neuer so lytle in the prescript wordes of co-
iurpnyng/ & not rather with our mosse mer-
cyfull sauour/ whiche desyret nothing
els of vs but a pure lyfe and a symple.
I beseeche the for the loue of god shew me

Epistle.

What shal we bring aboute with all these
reckenyngs/ specially if our maners & our
lyfe be lyke to the proude doctryne & ler-
nyng? and if they shall se & well perceyue
our ambycion & desyrusnesse of honoure
by our goygousnesse/ more thā euer any
tyrāt dyd ble: our auarycce & couetousnesse
by our brybyng & pollyng/ our lecherous-
nes by the despyling of maydens & wyues
our cruelnes by thoppresions done of vs;
with what face or how for shame shal we
offre to thē the doctryne of Christ whiche
is farre away cōtrary to all these thyngs.
The best way and most effectuell to over-
come & wynn the turkes/ shulde be if they
shal pceyue þ̄ thyng whiche Christ taught
and expressed in his lyuing, to wyne in vs.
If they shal perceyue þ̄ we do not hyghly
gape for their empyres/ do not desire their
golde and good/ do not couet their posses-
syon/ but that we seke nothyng els but
only their soules helth & the glory of god.
This is that right trewe & effectuous di-
uynite/ the which in tyme passed subdued
vnto Christ arrogāt and proude phyloso-
phers/ and also the myghty & inuincible
prynces. And if we thus do/ than shal Christ
euer be present & helpe vs. For trewly it is
not mete nor cōuenient to declare our sel-
ues christen men by this prose or token/ if

The lyfe used
amongest chri-
sten people.

with what ar-
tylery chiefly
the turks ought
to be ouercom.

The parte of a
christen man
is to saue and
not to dystroy.

Epistle.

the hyl very many/ but rather if the same
very many: not if we seide thousand of he-
then people to hell/ but if we make many
infydels saythful: not if we cruelly curse &
excomuncate the/ but if we with deuout
prayers & with all our hertes desyre their
helth, & pray vnto god to sende the better
myndes. If this be not our entent it shall
soner come to passe & we shall degenerate
& turne in to turkes our selues/ than that
we shal cause the to become chriſten men.
And although & chaſice of warre/ whiche
is euer doutfull & vncertayne/ shulde fall
so luckely to vs & we had gotten the victo-
ry/ so shulde it be brought to passe that the
popes domynion & his cardynals myght
be enlarged / but not the kyngdome of
Christe/ whiche synally flourisheth and is
in prosperyte/ if saythe, loue, peace, & cha-
ſtyte be quicke and stronge. whiche thyng
I trust shalbe brought to passe by & good
gouernaunce and prouisiyon of the pope
Leo the tenth/ vnlesse the great trouble
and rage of worldly besynesse plucke hym
fro his very good purpose another waye.
Christe dothe professe to be primate & heed
hymselfe in the heuenly kyngdom/ which
neuer dothe flourish but whan celeſtyall
things be aduanced. For Christe dyd not
dye for this purpose, that goodes of the

**The kyngdom
of Christe.**

Epytyle.

woulde/that rycheſſe/ that armure/ & the
reſt of ruſſyng faſſyon of þ̄ woulde, ſhoulde
be nowe in the handes & rule of certayne
prieſtes/ whiche thynges were wonte to
be in the handes of the gentles/ or at the
leceſt amongeſt lay princes/ not moche diſ-
feryng from gentyles. But in my mynde
it were þ̄ beſt/ before we ſhoulde tye with
them in batayle, to attempte them with
epytels and ſome lyrell bookes: but with
what maner of epytels? Not with thre-
nyng ppytels, or with bokys full of tyran-
ny/ but with thoſe whiche myght ſhewe fa-
therly charyte/ & reſemble the very herte
and mynde of Peter and Paule/ & whiche
ſhoulde not onely pretende and ſhewe out-
wardly the tytle of þ̄ apoſtels/ but which
alſo ſhuld ſauour and taſte of the effycacy
and ſtrength of the apoſtels. Not bycauſe
I do not knowe that all the trewe ſoun-
tayne and bayne of Chryſtes philoſophy
is hydde in the goſpell and the epytels of
the apoſtels: But the ſtraunge maner of
phraſe / and often tymes the troublous
ſpekynge of dyuers croked fygures & tro-
pes be of ſo great difficulte/ that often ty-
mes we our ſelfe alſo muſt labour ryght
ſore, before we can perceyue them. Ther-
fore in myne oppinyon the beſt were that
ſome, bothe well lerned men and good of

The difficultie
of holy ſcripture.

Epytyle.

**The breuenes
of Christes
doctryne**

**The turkes be
men.**

lyuing, shuld haue this offyce assygned and put vnto them/ to make a collectyon and to gather the some of Christis philosophy out of the pure fountayne of the gospel/ and the epytels and mooste approued interpretours / and so playnly, that yet it myght be clerkly & erudyte/ and so breuely, that it myght also be playne. Those thyngs whiche concerne fapthe or byleue/ let them be containned in a fewe artycles. Those also that appertayne to the manner of lyuynge, lette them be shewed and taught in fewe wordes / and that after suche fassyon, that they may percepue the yoke of Christe to be pleasaunt and easy/ and not greuous and paynfull: so that they maye percepue that they haue goten fathers and not tyrantes/ feders, and not robbers, pyllers nor pollers/ & that they be called to their soule helthe / and not compelled to scrupytude. Andouted they also be men / neyther their hertes be of so harde yron or adamante/ but that they may be molyfyed and wonne with benefites and kyndnesse/ wherewith euen very wyld beestes be woren gentle and tame. And the mooste effectuous thyng is the trewe veryte of Christe. But lette the pope also comaunde them whome he appoynteth to this besynesse/ that they no-

Epytyle.

uer swarte nor go from the trefwe patron
and example of Christe/ nor in any place
haue any respecte to the carnall affectes
and despyes of men. And suche a thyng
my mynde was aboute to bynge to passe
as well as I coulde/ whan I made this
booke of Enchiridion. I dyd se the co-
men people of christendome/ not onely in
effecte/ but also in opynyons to be corrup-
ted. I consydered the moste parte of those
whiche professe the selues to be pastours
and doctours, to abuse the tytles of Christ
to their propre aduauntage. And yet wyll
I make no mencyon of those men, after
whose wyll and pleasure the worlde is
ruled and tourned vp and downe/ whose
byces though they be neuer so manifest/
a man maye scarcely ones wyneche. And
in suche great derkenesse, in suche great
troublous ruffynge of the worlde, in so
great dyuersyte of mens oppnyons/ why-
ther shulde we rather sye for socour than
to the very great and sure anker of Chri-
stes doctryne/ whiche is the gospel? who
beyng a good man in dede, dothe not se
and lamente this meruaylous corrupte
worlde? whan was there euer more trya-
nyng? whan dyd auarpyce reigne more large-
ly, and lesse punysshed? whan were cery-
monyes at any tyme more in estymacion?

The corrup-
nes of the
worlde.

The sure
anker.

Epytyle.

Whan dyd our iniquyte so largely floure
With moze lyberty? Whan was euer cha-
ryte so colde? What is brought/ what is
redde/ what is decreed or detemyned, but
it tasteth and sauoureth of ambycion and
lucre? Oh howe infortunate were we if
Christe had not lefte some sparkes of his
doctryne vnto vs/ & as it were lyuely and
euerlastynge baynes of his godly mynde.
Hereto therfore we must enforce our selfe
to know these sparkes/ leaueing the coles
of mens fantasyes. Let vs seke these bay-
nes vntyll we fynde freshe water whiche
springeth in to euerlastynge lyfe. We delue
and dygge the grounde meruaylously depe
for to plucke out rycheesse/ whiche nourys-
sheth vyce: And shall we not labour than
the ryche erthe of Christe, to get out that
thyng whiche is our soules helth? There
was neuer no stoyne of vyces that dyd so
ouercome and quenche the heate of cha-
ryte/ but it myght be restozed agayne at
this flynt stone. Christ is a stone/ but this
stone hath sparkes of celestyall fyre/ and
baynes of lyuely water. In tyme passed
Abraham in euery lande dyd dygge pytts
and holes/ serchyng in euery place the
baynes of lyuely water: but those same
beyng stopped by agayne by the phylisty-
nes with erthe/ Isaac and his seruantes

In thynges
confused/ we
must haue re-
course to / the
quansyles.

1. Cor. x. 2.

Gene. xxi.

Gene. xxvi.

Epistle.

dyd beine agayne/ and not beyng onely
content to restore the olde/dyd also make
newe. But than the philistians dyd scold
and chide/ yet he dyd not cease from dyg-
gynge. And in this our tyme we haue
philistiaus, whiche do preferre the naugh-
ty erth to the lyuely fountayns/ euen those
whiche be worldly wyse/ and haue theyr
respect to erthly thinges: and wynging and
waste goddes doctryne and his gospel to
theyr carnall affections/ makynge it serue
to theyr ambition/ bolstering vp therewith
theyr fylthy lucre & tyranny. And yf now
any Isaac or any of his family wolde dyg
and fynde some trette and pure bayne/ by
and by they bable and crye agaynst hym:
perceyvinge ryght well that that bayne
shall hurte theyr aduantage/ shall hurte
theyr ambicion/ although it make neuer
so moche for the glory of Chyrist: streight-
ways they cast in naughty erth/ and with
a corrupte interpretacion, they stoppe vp
the bayne/ and dyue awaye the dygger:
or at the leest they make it so muddy with
claye & fylthynesse: that who so euer dyn-
keth therof, shall drinke vnto hym more
syme & naughtynesse, than he shall good
lycour. They wyl not haue those whiche
thurst & desyre ryghtousnesse to dynke of
the pure lycour: but they bring them vnto

The Philis-
tians of our
tyme.

hierc. ij.

Epylle.

theyr olde woꝛne & al to troden cesterne/
Whiche haue broken stones and mortar/
but water they haue none. But yet for all
this, the very true chyldren of Isaac, that
is, the true woꝛshyppers of Chyſte, muſt
not be werped & dyuēn awaye from this
labour: for verily euen they whiche thruſt
naughty erthe in to the fountayne of the
goſpell / wolde be counted the very woꝛ-
ſhyppers of Chyſte. So that in dede no-
thyng now a dayes is more peryllous,
than to teache trewly Chyſtes lernynge.
So greatly haue the philistians ſuapled,
ſpyghtynge for theyr erth / prechynge erthly
thynges for celeftyall: and mennes inuen-
cyons for gods cōmaundementes: that is
to ſay / not techynge thoſe thynges whiche
make for ꝑ gloꝛy of Chyſt / but thoſe thin-
ges whiche be for theyr owne aduaūtage.
Whiche be pardons / compoſicions / & ſuche
lyke pelfare. And this they do ſo moche
more peryllouſly, bycauſe they cloke theiꝝ
couetouſneſſe with the tytles & names of
great pꝛynces / of the pope of Rome / yꝛ of
Chyſt alſo hymſelfe. But there is no man
that dothe more for the popes proſpyte oꝛ
beſynneſſe, than he that techeth Chyſtes
lernynge purely & truly / wherof he is the
cheſe teacher. There is no man that dothe
more good to pꝛynces, oꝛ deſeruethe more of

The marchant
of pardons.

Epytyle.

them, than he whiche endeuereth hymself
that the people may be welthy & in pspere-
rite. But some of the flocke of schole men,
wyl here speke agaynst me / sayinge, it is
easy to any man to gyue general pceptes,
what is to be desyred, and what is to be
eschewed: but what shal be answered thā
to those that aske counseyle for so many
fortunes & chaunces? First I answer, that
there be mo dyuers kyndes of suche world-
ly besynesse, than that any lyuyng person
can gyue dyrecte and sure answer to eche
one of them. Secondaryly, there is suche
dyuersite of circumstaunces / whiche yf a
man do not knowe / it is not well possy-
ble to make an answer. In conclusion, I
doute greatly, whether they them selues
haue any sure answer, that they may
make: seynge they dyffer in so many thyn-
ges amongst them selues: And they also
whiche amongst them be of the wyser
sorte, do not thus answer: This ye shall
do / this ye shall not do / but of this ma-
ner. This in myne opinyon were the bet-
ter / this I suppose to be intollerable. But
yf we haue that symple and byghe eye
whiche the gospel speketh of / yf the house
of oure mynde haue in it the candell of
pure faythe, set vpon a candelltycke / all
these trybles shall easely be put away, and

A man can
make no cer-
teyn answer to
euery thyng.

The right of
faythe.

Epytyle.

anoyded as it were clothdes of mystes.
If we haue the rule & patrone of Chrystes
charite / to it we may apply & make mete
all other thynges ryght easly. But what
wyl ye do whan this rule dothe not agre
with those thynges / whiche hath be com-
munly vbled, so many hondreth yerres: and
whiche be ordeyned and stablyshed by the
lawes of prynces: for this thyng chaunceth
very ofte. ye must not condempne that
thyng whiche prynces do, in executynge
theyr offyce / but agayne do not corrupte &
defyle the heuenly philosophy with mens
dedes. Let Chryst contynue & abyde / as he
is in dede / a very centre of myddle poynte
vnmoued / hauyng certayne circles goyng
rounde aboute hym: moue not the marke
out of his owne place. Those whiche be
in the fyrst circle nexte to the centre (that
is to say nexte to Chryst) as preestes / bys-
shops / cardynalles / popes / and suche, to
whome it belongeth to folowe the lambe
whether so euer he shall go / let them en-
brace & holde fast that moost pure parte / &
so farre forth as they may / let them comu-
nycate & plentuously gyue the same vnto
theyr nexte neyghbours. In the seconde
circle / let all temporall and ley prynces be /
which in keepyng warre & making lawes /
after a certeyn maner do seruyce to Chryst

**Chryst is the
centre.**

th. Circles.

**The fyrst of
men of the
Church.**

**The seconde
of prynces.**

Epistle.

cyther whan with ryghtfull batayle they
 dyue away theyr ennemyes / & defende &
 mayntayne the publyke peace, and tran-
 quillite of the comune welth: or els whan
 with punysshment accordyng to þ lawes/
 they punyssh malefactours & euyll doers.
 And yet bycause they can not chose but of
 necessite be occupped, and besyed in suche
 thynges as be toynded, with the most vyle
 dregges & fylth of the erth / & with the be-
 synesse of the worlde: it is ieopardous lest
 they fall somwhat further of, fro þ centre
 & marke / lest they make somtymes warre
 for theyr owne pleasure / & not for the com-
 mune welth: lest vnder þ pretext of iustyce
 they vse cruelte vpon those, whome they
 myght refozme with mercy: lest vnder the
 tytle of lordshyp they pyll & poll those peo-
 ple, whose goodes they ought to defende.
 And moreouer, as Chryst lyke þ sou'tayne
 of euerlastyng fyre / to the drawe next vnto
 hym the ordre of preestes / & maketh them
 of lyke nature / that is to say / pure & clene
 from all corrupcyon of worldly dregges
 and fylthynesse: So in lyke case, it is the
 offyce of preestes / & specyally of þ hyghest /
 so moche as they can, to call & drawe vn-
 to them those that be prynces, and haue
 powter and authorite. And yf it fortune at
 any tyme, that warre do ryse sodeynly in
 b. iij.

The offyce of
 Sacerdotes.

Epylle.

any place / let the bysshoppes endeuoyre
them selues, so moche as in them is / eys-
ther to ende the stryues and varyaunces
without shedyng of blode: or yf that can
not be brought to passe/by reason of the
great stormes of worldly besynesse/yet let
them so do, that as lytell blode as may be
be shedde/and that the warre may shortly
be brought to an ende. ¶ In tymes past
the bysshoppes authorite had place euen
in iuste punysshmentes / and hath gotten
byuerse tymes (as saynt Augustyn playn-
ly in his epylle dothe testyfy) the male-
factour from the handes of temporall iud-
ges. For some thynges there be so neces-
sary vnto the ordre of the comune welthe
that partly yet Chyste dyd dissymule at
them/ and partly he put them from hym/
and partly neyther approuynge nor disa-
louyng them, dyd in a maner wyke and
loke besyde them. He wolde not knowe
the money of Cesar, nor the scripture vpo-
n it. The trybute he comaunded to be payde
yf it were due & dette / as though it lytell
pertayned to hym/ so that god had his du-
ty. The woman taken and foude in adul-
tery, he neyther condempned, neyther open-
ly absolued/ but onely dyd bydde her, that
she wolde no more do so. Of those whiche
were condempned of pylate/ whose blode

Augustyne.

what thynges
& how farforth
they apertayn
to the heedes
of the chyrche.

Epistle.

he entremyngled amongst theſe ſacrifices / he neyther ſayd, it was well done, nor euill / but onely thretened euery man, that they ſhoulde be punyſhed with a lyke deſtruction, yf they dyd not amende. **M**ore ouer, whan he was deſyred to deuyde the enherytaunce bytwene ſe two brethren / he playnly refuſed it, as an vnwoorthy thig, for him to gyue iudgement of ſuch groſſe maters / whiche dyd teche thynges heuenly. And alſo of the other parte, there be certeyn thynges whiche he openly abhorred / as ſe couetous phariſees / the hypocrites / the proude ryche folkes / ſaying vnto them. wo be vnto you. He neuer rebuked the apoſtles more ſharply than whan they wolde haue ben auenged / or whā they were ambycious. whan they asked hym, whether they ſhoulde comaunde fyre to be ſent downe fro heuen to burne vp the cite from whens they were ſpyt forth / he answered and ſayd to them. ye knowe not of what ſpirit ye are. whā Peter was about to call hym vnto ſe woꝛlde fro his paſſyon ſuffring / he called him an aduerſary. whā they cōtended about ſe preeminēce, whiche of them ſhoulde be ſe beſt / how often & how many wayes doth he call them backe to a cōtrary mynde? And other thyngs there be whiche he techeth and cōmaūderh openly

what thynges
chriſte openly
rebuked.

what thynges
chriſt teacheth
openly.

Epyllie.

**Princes lawes
ar of the mean
sort of thynges**

to be obserued: as not to resyst euyl/ to do
good to thyne ennemyes/ to vse mekenes
of mynde/ and other lyke. These must be
departed in sonder / & euery of them set in
ordre in his owne place. Let vs not there-
fore straght wayes make Chyfte an au-
tour of all thynges whiche be done by
prynces & tempozall offycers/ nor defende
it (as we call it) to be done by gods lawe.
They deale & meddle with many thynges
whiche be lowe and grosse / not all togy-
der of the very purenes of a chysten man:
yet they be not to be rebuked, in as moche
as they be necessary to the mayntenaunce
of ordre to be obserued. For we be not by
the mynisteryng of theyr offyce made good/
all be it, that by them it is caused, that we
be lesse euyl / & that they whiche be euyl
do lesse hurte and noyaunce to the comune
welthe. And therfore they also ought to
haue theyr honour, bycause they do som-
what serue the iustyce of god, and the pu-
blyke & comune tranquillite/ without the
whiche, somtyme those thynges be trou-
bled and vexed, whiche belonge to godly
holynesse. They must be honoured whan
they do theyr office: and yf somtymes they
vse theyr power for theyr owne pleasure
or profyte / yet peraduenture it were the
best to suffre them/ leest moze hurte sholde

**Euyl rulers
must be suffred**

Epistle.

Spring therof: for there appereth an ymage, or rather a shadowe of the duple iustyce in them/ whiche iustyce yet ought to shyne more euidently, and more purely in the luyng & lawes of preestes. An ymage dothe of an other maner shewe in a myrrour of glasse, than it doth in yron. And in the thynde circle must all the comune people be, as the moost grosse parte of all this worlde: but not yet so grosse, but that they prayne vnto the mystycal body of Chyrist: for the eyen be not onely membris of the body/ but also the legges/ the fete, and the preuy parties. And those whiche be in the thynde circle, we ought so to suffre in their infymprye/ that as moche as is possyble, we do call them vnto those thynges whiche be more approued of Chyriste. For in the mystycall body, he that but late was the fote, may be the eye. And lyke as the prynces, yf they be not all y best/ must not with chydyng be exasperate/ lest (as saynt Augustyne saythe) whan they be moued, they styre vp more peryllous tragedyes/ so y weyke people, lyke as Chyriste suffred his apostles, and nourysshed them/ muste be suffred/ and after a fatherly maner cheeryshed, vntyll they were more aged, and ordege in Chyrist. For godlynesse also hath his infacie/ it hath meane age/ it hath full

The thynde
circle.

The wyke
must be for
borne.

Epytyle.

**The chaunge of
one element in
to another.**

strengthe and perfyte age. yet all men af-
ter theyr degre must endeuorze them selfe
to attayne & come vnto Chryste. The ele-
mentes haue euery one his propre place/
but the fyre whiche hath the highest place
by lytell and lytell dratweth all the other
vnto hym / and so moche as he can, tour-
neth them in to his nature. The clere
water, he tourneth in to the ayre / and the
ayre claryfied, he transfourmeth in to his
owne nature. Saynt Paule dothe in ma-
ny thynges suffre and pardon the Coryn-
thyans / but in the meane season puttyng
difference bytwene those thynges whiche
he dyd profer in the name of his lorde,
vnto them that were perfyte / and those
thynges whiche he dyd pardon, that were
wrytten in his owne name, vnto them
that were yet weyke & yonge in Chryste:
but euer on this trust, that they wolde
profyte and go forwarde to more strength
and perfectyon. And also he trauaylleth
agayne, to bynge forth the Galathyans
vntyll Chryste be fastyoned in them.

Now yf any man wyll thynke this cry-
cle to be more conuenient for prynces /
I wyll not stryue greatly with hym. But
what so euer is without the thyrde crycle,
is at all tymes, and in all poyntes to be
hated, and refused: as ambycyon, and de-

Epistle.

fyre of money / lechery / ire / vengeance /
enuy / backbytynge / and suche other pesty-
lences / whiche than onely be made incu-
rable / whan they disguised with the viser
and cloke of holynesse & vertue do crepe in
to the cyrcle afore spoken : that is / whan
vnder the pretexte of executynge the lawe
and iustyce, we vse our tyranny. whan by
the occasyon of relygyon, we proude for
great lucre. whan vnder the tytle of de-
fendynge the churche, we hunt for world-
ly power, and authoryte: and whan so
euer those thynges be commaunded, as
thynges ptaynyng vnto Chryst / whiche
be disagreynge moche from his lernynge.
Therfore, the marke muste be set befoze
euery man, whiche they ought to wote
at: and there is but one marke / whiche
is Chryste, and his moost pure lernynge.
If thou sette forth a worldly marke, in
the stede of a celestyall marke / than shall
there be nothyng wherunto a man ought
iustly enforce hym selfe / whiche labou-
reth to profyte and go forwarde. Euery
man ought to enforce hym selfe, to that
whiche is best, and moost perfyte / that at
the leest, we may attayne and come to
the meane thynges. And there is no cause
why we sholde put awaye any kynde,
or maner of luyng from this marke.

The marke
may not be
chaunged.

All must labour
to perfytnesse.

Epytyle.

The perfection of Chryſt conſiſteth onely in the affectes / & not i the maner oꝝ kynde of lpyuynge: it conſiſteth in the myndes / & not in the garmentes / oꝝ in meates and drynkes. There be amonge the monkes whiche be ſcarſe able to be put in þe thyrde circle / and yet I ſpeke of thoſe whiche be good / but yet weyke, & not perſyte. There be amongeſt theſe that haue had two wyues, whiche Chryſte thynketh worthy for the firſt circle. Noꝝ yet in the meane tyme I do no wronge to any maner of lpyuynge, oꝝ profeſſyon / though I propoſe, and ſet forth afore euery man, that thyng whiche is beſt, and moost pſyte: Oneles ye wolde thynke Plato to haue done iniury againſt all citees / bicauſe in his boke of the gouernynge of a cite, oꝝ a cōmune welth / he ſayned ſuche example of a cōmune welth / as yet neuer any man coude ſe. Oꝝ excepte ye do thynke that Quintilian hath hurt the hole ordre of oratours / bycauſe he ſayned ſuche an example of an oratour, as yet neuer was. And though thou be farre from the princypall and cheſe patron Chryſte / thou art not yet therfore caſt awaye / but extymulate & moued to go forwarde and proſpſte. Art thou nere the marke: than art thou monyſhed & counſeyled to appoche moze nere: foꝝ there was neuer yet any

Epistle.

man that went so farre forward / but that
he might haue gone moche moze nere the
marke. There is no kynde of lpyung, but
it hathe some peryllous popntes annexed
vnto it / to cause men to degenerate from
the truth. And who so euer sheweth those
leopardous & daungerous popntes / dothe
not derogate oꝝ mynyshe the honour of
the ordze / noꝝ speke agaynst it / but rather
is for the profyte therof. As the felicity of
pynces, is in daunger to fall in to tyran-
nye, is in daūger & leopardy of folyshnes
and flatering. Now who so euer sheweth
those daungers to be eschewed / dothe de-
serue thanks of the ordze of pynces. Noꝝ
he dothe not speke agaynst theyꝝ maiesty /
wherin they gloze / whiche dothe shewe
in what thynges theyꝝ very maiesty dothe
consyste / whiche also dothe put them in
remembraūce, wherto they were sworne,
whan they toke theyꝝ authorite: what is
theyꝝ dutye vnto theyꝝ people / and what
they ought to do vnto theyꝝ officers. The
heedes and rulers of the churche, haue in
a maner affynite with two pestylent by-
ces / auarpyce, and ambycyon: whiche well
prepyunge saynt Peter, the chefe pastour
nexte vnto Chryste / dothe monyshe the
bysshoppes to fede theyꝝ flocke / and not
to pyll, poll, and sleie them: Noꝝ that they

The comune
vyces of
pynces.

Bysshoppes
and other.

1. Petri. v.

Epytyle.

Sholde not fede them, bycause of any fylthy aduantage / but of theyr free and redy wyll: nor that they sholde vse them selfe as lordes vpon them / but that by the example of lyfe, they sholde prouoke them to godlynesse, rather than by thretenynge and powber. Dothe he than speke agaynst the ordre of preestes, whiche dothe shewe by what meanes, and how the bysshops may trewly be great, myghty, and ryche? More ouer, the kynde of relygious men, is accompanyed moost comunly (besydes other enormytees) with supersticion, pryde, ypocryse, and backbytyng. He dothe not streyght cōdempe theyr maner of lyuynge / whiche dothe shewe & admonyshe them, in what thynges moost trewe relygion dothe stande, or rest: and how moche the trewe godlynesse of a chrysten man, is awaye from pryde: and how farre trewe charite is from all saynyng and disceyter: how moche backbytyng and sclaunderynge and benymousnesse of tonge, is contrary to pure and trewe holynesse. And specyally, yf he shewe what is to be eschewed, after suche sobre and discrete maner, that he do neyther name any man, nor touche any ordre. What thyng is that in this mortal lyfe so fortunate and prosperous, but it hathe some pestylent thynges annexed

To which vyces the comune sorte of monks be prone.

A sentence.

A sentence.

Epylle.

unto it? Therefore, lyke as he dothe not
noye the helthe of the body, but helpeth
it, who so euer sheweth what thynges
corrupteth helthe, and what thynges pre-
serueth it: so he dothe not dissuade men
from religion/ but exhorteth them rather
vnto it / whiche sheweth the corruptious
infectyons therof, and also the remedies.
For I am enfourmed, that there be dy-
uerse whiche so iudgeth of this booke, as
though the preceptes therof, dyd with-
drawe and tourne away mennes myndes
from the lyfe of religyous men, bycause
they do not so moche prayse and allowe
ceremonyes, neyther yet mannes consti-
tucyons, as some wolde: whiche in dede
ouer moche regarde them. And there can
be nothyng so circumspectly spoken, but
that therof letwde and euyl persones do-
ne take occasyon, eyther of quarellynge,
or elles of synnyng: So that it is daun-
gerfull now a dayes to any man to teche
any thyng well. If a man wolde dis-
suade frome suche warre and batayle,
whiche now of longe tyme hath ben
bled, worse than was euer any amon-
gest the gentyles, for thynges of no va-
lure / he wolde be noted by and by of the
pykequarelles, to be one of those whiche
thynken, that no warre is lawfull for

The quarell of
some persons.

Nothing is fre
from the cau-
sation of lewde
persons.

Eppistle.

a chryſten man. For theſe whiche were
the byngers by and auctours of this ſen-
tence/ we haue made heretikes / bycauſe
a pope/ I wote not who / dothe ſeme to
approue and alowe warre. And yet he is
not ſuſpected nor noted of heresy/ whiche

Matayle. dothe prouoke and ſpyre by men to ba-
tyle/ and bloweth the trumpet therunto
for euery tryfelynge mater / agaynſt the
doutryne bothe of Chryſt & of his apoſtles.

If a man admonyſhe, that this is a dede
trebly belongynge to the ſuccellour of an
apoſtle, to bynge the turkes vnto religiō
with Chryſtes helpe / rather than with
warre: anone he is ſuſpected, as though
he affirmed not to be lawfull for chryſten
men to withſtande the turkes/ whan they

Ponerte. invade vs. If a man ſetwe & prayſe the
temperaūce that was in the apoſtles/ and
ſpeke any thyng agaynſt the greates ſup-
erfluyte that is vſed now adayes / there be
that note hym for a fauourer of the Ebio-
nytes. And yf a man exhorte diligently/
that theſe which be marped/ ſholde rather
be ſoynded togyder by the conſentes & agree-
ynge of theyr myndes/ than by the embra-
ſynges of theyr bodyes / & ſo purely to vſe
marrymony/ that as moche as myght be,
it were made lyke to virginite: he is anone
ſuſpected to thynke that euery acte of ma-

Epytyle.

trymony were synne and vnlawfull / as
the marcionytes dyd. If a man do admo-
nyshe, that in exercise and disputacions,
specyally of dyuynite, there sholde be no
ambitious pertynacy to ouercome his fe-
lowe, in defendynge his owne opinyons /
nor no ambicyon to shewe what they can
do in comune places: he is wrongfully ac-
cused, as though he dyd cōdempe utterly
all schole lernynge. For saynt Augustyne
whan he gyueth warnynge to the logy-
cians, that they sholde be ware of lust to
bryaule and chyde / dothe not condempne
logyke / but sheweth the pestylence ther-
of, that it myght be eschewed. Also yf a
man note, or repproue the preposterous &
wronge iudgement of the comune people /
whiche amonge vertues, esteeme those to
be of moost great valure & chefest / whiche
be of the lowest sorte: and contrary, whi-
che also amonge vyces moost sore hateth
and abhorreth those whiche be the smal-
lest & lyghtest, and cleue cam / whan they
be moost abhominable & greuous. Anone
he is accused, as though he sholde fauour
those vices whiche he sheweth to be more
greuous than other / and as though he
sholde condempne those good dedes and
benefytes, to whome he preferreth other
more holy and better. As if a man dyd ad-

The subuerted
iudgements of
vertues & vices

Eppyle.

Pardona.

They whiche
go to hierusa-
lem do no gret
thyng.

Onely voluptu-
ousnesse is ab-
horred in sacer-
dotes.

monyshe and gyue vs watynge / that it
is more sure to trust vnto good dedes, than
to trust to the popes pardon / yet he dothe
not forsothe cōdempne & popes pardons /
but preferreth that, whiche by Chrystes
lernynge & docteyne, is of more cōteynte.
Also yf a man do teche those for to do bet-
ter whiche tary at home, and prouyde for
theyr wyfe and chyldren / than those whi-
che go to se Rome, Hierusalem, or saynt
James: & that money whiche they wolde
spende in that longe & peryllous iourney,
to be better & more deuoutly spente vpon
pooze folkes / yet cōdempneth not he thei-
re good entent / but preferreth that whiche
is more nere to very godlynesse. And this
is a thyng, not onely bled now in our
tyme, but also in tymes here tofore past: to
abho:re some vices, as though there were
none other / sawynge vpon the rest, as
they were no byces at all / whan in very
dede, they be more detestable, than those
whiche we so hate & abho:re. Saynt Au-
gustyne dothe complayne in his eppyles,
that lasciuiousnesse of the fleshe, is onely
imputed vnto the prestes of Astryke as a
byce / and that the byce of couetousnesse,
and dronkennesse be taken well nygh for
a prayse. This specially we speke moost
agaynst / and crye out vpon, and exagrate

Epistle.

for an exceeding abhominable facte / yf one
 touche the body of Chyrste with the same
 hādes, wherwith he hath touched the bo
 dy of an harlot. And there be some ouer ra
 gging bolde, that be not afrayde openly to
 aspyre, that it is lesse synne for a woman
 to cōmytte carnal acte with a brute beest,
 than to lye with a preest. Nowe he that
 somthyng rebuketh theyr vnshamefast
 nes / dothe not therfore fauour the naugh
 tyennesse of preestes / but sheweth that they
 regarde not those offences, whiche be a
 greate deale moze to be cryed out vpon.

But if a preest be a dyce, a fyghter, a brau
 ler, al vnlearned, drownded and whapped in
 tempoꝝall besynesse, all gyuen to the euyl
 scrupce of euyl prynces : yet agaynst hym
 they crye nothyng at all, whiche all togy
 der worldly, and polluted / dothe handle
 and entremeddle with holy mysteres:

Whan a preest is a flaterer, or a pyke qua
 tell / whiche with his bytter tongue, and
 false lyes, dothe hurte the names of those
 whiche neuer offended hym / but rather
 hathe done hym pleasures / why do we
 not now crye out? Oh what an horryble
 synne is this, to receyue thy lord god/
 whiche suffred his passyon for synners,
 with that tongue whiche is full of poy
 son of hell / & with that mouth wherwith

c. ij.

A sacerdote be
 yng a dyce or
 fyghter.

A sacerdote
 pyke quarrell

Epylle.

thou kyllest & sleest an innocent? But this
euyl and vnglacypousnesse we set so lytell
by, that in a maner those men are euem
prayed for it / whiche professe them selues
to be the moost relygyous amongest rely-
gyous men. There is no mā that denyeth
but they be to be replehended & sore rebu-
ked / whiche nourshe and kepe at home
cōcubynes / to the euyl example of all the
cōmune people: but yet these other euyl
vices be moze hateful to god. For he wth
therfore say that butter is naught, which
sayth that hony is better, and moze to be
preferred: For yet dothe not approue the
feuer, that counseleth the phrenesy moze
to be auoyded. And it is harde to tell & ex-
presse, how great infection of maners and
disposicion, dothe sprynge of these puerse
& wronge iudgementes. There be dyuers
thynges now a dayes receyued in to the
ordze of vertues / whiche rather haue the
bylter and apparaunce of godlynesse, than
the nature and strength of it: in so moche
that oncles we loke well vnto them, and
take good hede of them, they do quenche
and bitterly destroye vertue. If it had ben
but a lytell pestylence of religyon, whiche
in ceremonyes dothe lye couered / Paule
wold neuer so sharply haue spokē against
them in al his epylles. And yet do not we

Certain this
haue onely an
outwarde shew
of godlynesse.

Epistle.

condempne in any place ceremonies, that
be moderatly obserued / but that all holy-
nesse shold be ascribed vnto them / we can
not suffre. Saynt Augustyne dyd phibyte
those of the clergie, whiche were in house
with hym, to vse any notable vesture / but
yf they wolde be comended of the people /
that they shold rather brynge that to passe
by theyr maners & vertuous lyuynge, than
by any sondry fasshion of rayment. But now
a dayes it is a woꝛlde for to se what netwe
and wonderful fasshions of apparayle and
vesture there be. But yet I speke not a-
gaynst that : but this I meruayle of / that
those thynges are so ouer moche regarded
and set by / whiche peraduenture myght by
ryght be reprehended. And agayne that
those thynges be so lytell regarded / whiche
we sholde onely beholde and regarde. I do
not rayle agaynst the grey freres & blacke
monkes, that they make moche of theyr
owne rule / but bycause certayne of them
regarde more theyr owne rules, than they
do the gospel: whiche thyng wold to god
were not founde in the most parte of them.
I do not speke agaynst this / that some
eate fysh / some lyue with herbes / other
with egges / but I admonyshe those to
erre, & to be farre out of the waye / whiche
wyl of these thynges iustifye them selues

Ceremonyes
be of the mean
sorte.

A rule of saynt
Augustyne.

The rules
of men.

Epytyle.

**Dyuerſyte
of meates.**

after the maner of the ietbes/thynkyng
them ſelues better/and preferringe them
ſelues to other, for ſuche tryſſes of mēes
inuencyon / and take it for no default at
all, to hurte an other mannes good name
with falſe lyes. Of the dyuerſite of meate
and drynke, Chyſt neuer comaunded any
thyng/nor the apoſtles: But Paule often
tymes dyd diſſwade vs from it. Chyſte
curſeth bytter ſclaundyng / whiche alſo
all the apoſtles dothe deteſt and abhorre:
and yet that not withſtandynge, we wyll
appere religyous i ſuche uſing of meates/
and in hurtynge mēes fame, we be bolde
and hardy. I praye you, thynke you that
he, whiche dothe admonyſhe theſe bothe
in generall, not touchynge any man/ and
alſo lounynge/ dothe hurte religyon? who
is ſo madde, that he wolde be accompted
eloquent, for ſwetyng and byngynge to
lyght, the vyces that belongen to mōkes?
But theſe peraduenture feare, leſt they
couentes & byetherne, wolde be leſſe obe-
dyent/ & leſt alſo there wolde not ſo ma-
ny deſyre to be ſhaue in to theyr ordre.
yet verily, no man is more obedyent to
his heed, than he whiche enſpyred with
the holy goost, is free and at libertie. True
and very charite, taketh all thynges well
in worthe/ & ſuffreth all thynges/ refuseth

Epistle.

nothyng / is obeyent vnto rulers / not
onely to those that be sobre and gentyll/
but also to those that be warpe & rough.
But yet rulers must be wyse of this, that
they do not tourne the obedience of other
men, in to theyr owne tyranny / and that
they had leuer therfore to haue the supsti-
cious, than holy & vertuous / wherby they
myght be moze obeyent at euery becke.
They haue pleasure to be called fathers:
but what carnall father is there, þ̄ wolde
haue his chyldren euer infantes & yonge,
because he might vse his power vpon the
at his owne pleasure? And of the other
parte / all those that purpose to profyte in
the liberte of Chryste / of this they must be
ware / leest as saynt Paule dothe admo-
nyshe, they make theyr liberte a cloke oꝝ
couer to theyr carnall lyuing. Oꝝ as saynt
Peter techeth / with theyr liberte, they
make a couer & a cloke to malyciousnesse.
And be it, that one oꝝ two do abuse this li-
berte / yet it is not right forthwith, that al
other therfore sholde be euer kepte in sup-
sticiousnes & bondage of ceremonies, lyke
vnto þ̄ iewes. And who soeuer wyl marke
it / shall perceyue that amongst these rely-
gious men, no man causeth þ̄ ceremonies
to be moze straitly obserued, than they,
whiche vnder the preceptes therof, be as

The inferiours
obedyece may
not be abused.

Epistle.

The more religi-
gious a mā is/
the lesse he yet
deth to ceremo-
nyes.

math. xxiij.

Nota.

kynges ouer other/ & seruantes to theyr
owne bellies, rather thā to Christ. More
ouer, they nedē not to be afrayde, lest suche
kynde of ellenes be not ynough spred abro-
de in so greate diuersite of mens natures/
wherby it is caused that nothyng is so vn-
reasonable, but diuers & many wyl loue &
desyre it/ although their selues ought mo-
re to desyre that they had true pfeßours of
religion, rather than many. But wolde to
god that it were purged & ordeyned by a
lawe, that no man shold be taken in suche
snares afore he were. xxx. yeres of age/ be-
fore he somthing knewe hi selfe, or knewe
what the nature & vertue of true religion
is. But these whiche lyke vnto the phari-
sees, doyng theyr owne besynesse/ & pur-
dyng for theyr owne pfyte, wander about
to make nouysles bothe by see and lande,
shall neuer sayle of yonge men lackyng ex-
peryce, whome they may alure in to their
veyles & nettes/ & also deceyue. There be a
great nombre of fooles and symple soules
in euery place. But I desyre euen with all
my herte/ and I doubtē not but so do all
that be very good men/ that the relygion
of \$ gospell myght be so pleasaunt to euery
man, that they beyng cōtented therewith/
sholde not desyre the relygion of blacke
monkes or grey freres. And I doubtē not

Epistle

but so wolde saynt Benedicte & Frauncys
them selues. Moyses dyd reioyce that his
olone honour was defaced and hymmed
with the glory of Chyrist: & so wolde those
other be glad / yf for the loue of Chyristes
lawe, we set nothyng by mannes consti-
tucyōs. I wolde that all chrysten men dyd
so lyeue / that these whiche now be called
onely religyous / wolde appere lytell reli-
gious / whiche thyng euen at this daye is
of trewth, & that in many: for why wolde
I dissymule that thyng that is so many-
fest? And yet in the olde tyme, the begyn-
nyng of the monastical lyfe, was nothing
els but a goyng asyde in to a secrete place
fro the cruellesse of ydolaters. And anone
after the maner of lyuyng of religyous
men whiche folowed them, was nothyng
els but a refozmacyon & callyng agayn to
Chyrist: for the courtes of prynces in the
olde tyme, shewed & declared theyr chrysta-
dom in their tytles, rather than in theyr ly-
uyng. The bysshoppes anone after, were
corrupt with ambicyon & couetousnesse: &
the cōmune people also faynted & woren
colde, from that charite, whiche was in
the pryncypue churche: and for this pur-
pose dyd saynt Benet seke a solytary lyfe/
and than after hym Barnard / & after that
dyuerse other dyd assocate them selues

All things gyue
place to the glo-
ry of Chyriste.

The first be-
gynnyng of
monks in olde
tyme.

Epylle.

From whence
ceremonyes
came.

monkes most
worldly.

A Cytte is a
great monas-
tery.

together / for this entent onely / that they
myght vse the pure & synple lyfe of chry-
sten men. Than after in processe of tyme,
whan they bychelle and ceremonyes dyd
encrease / their trewe godlynesse and syn-
plenesse dyd abbate and decrease. And
now although we se men of relyggon to
be ouermuche out of good ordre / and to
vse maners lyke vnto gentyles / yet is the
worlde fylled with newe institutions and
kyndes of religyon / as though they sholde
not fall to the same poynt here after, that
other haue done afore them. In tymes
passed (as I sayd) a relygious lyfe was
nothyng but a solytary lyfe. And now
these be called religious, which be al toge-
der drowned in worldly besynesse / vsynge
playnly certayne tyranny in worldly ma-
ters. And yet these, for they apparayle a
tytle (I can not tell what) doth chalenge
suche holynesse to them selues / that they
accompte all other in comparison no chry-
sten men at al. why do we make so straye
and narrowe Chystes relyggon, whiche
he wolde haue so large? If we be moued
with magnifycall and hyghe termes / I
praye you, what thyng elles is a Cytte
but a greate monastery? Monkes be obe-
dyent to theyr abbot and gouernoures /
the cytezens obey the bysshoppes and cu-

Epytyle.

rates / whome Chyſt hym ſelfe made ru-
lers, and not the authorite of man. The
monkes lyue in ydlenesse / and be fedde of
other mennes liberalite / possessynge that
amongest them selfe in cōmune, whiche
they neuer laboured or swet for (yet speke
I nothyng of them that be vycyous).
The cytezens bestowe that whiche they
haue gotten with theyre greate labour and
trauaple, to them that haue nede / euery
man as he is of habyllite and powber.

Now as concernynge the vowe of chaste-
te, I dare not be bolde to expresse what
difference is betwixte the religyous man
bymarped / and the chaste matrimony of
the other. And to be shorte / he shall not
beray greatly lacke those thre vowes of
mannes inuencyon / that dothe kepe and
obserue purely and syncerely that fyrste
onely vowe, whiche we all, solempnely
make vnto Chyſte / and not vnto man /
whan we receyue our baptyſme. And yf
we compare those that be euyl of one
kynde / with those that be euyl of the o-
ther / without doubte the tempoꝝall men
be moche better. But if we compare those
whiche be good of y one sorte / with those
that be good of the other, there is lytell
difference, yf there be any at all : saupnge
that those appere to be moze religyous

Obedyēce / po-
uerty / chastite.

Epistle.

Whiche kepe theyr relygion & dutye wth lesse coaction. The rest is therfore, that no man folowshly stande in his owne conceyte, neyther for his dyuersite of lyving from other men / nor despyse or condemne the rule or ordre of other mennes lyving. But in every kynde of lyvinge, let this be our comune study / that every man accordyng to his power, endeuoure hym selfe to attayne vnto the marke of Chryste / whiche is set open to al men / and that every man do exhorte other to it / & also helpe other / neyther enuyenge them that ouer come vs in this course / nor dysdaynyng them that be weyke, and can not yet ouer take vs. In conclusion, whan every man hath done that he can, let hym not be lyke vnto the pharisee / whome the gospell maketh mencyon of / whiche dothe boiste his good dedes vnto god, sayng. I fast twyse in the weke / I paye all my tythes, & suche forth. But after Chrystes counseyle, let him speke from the herte, and to hymselfe / and not to other, sayng: I am an vnprofytable seruaunt / for I haue done no more than I ought to do. There is no man that better trusteth / than he that so distrusteth. There is no man further from true relygion / than he that thynketh hym selfe to be very relygious. Nor Chrystes godly

No kynde of
lyfe ought to
be reprovied.

The cōfydence
in our selves is
moost perny-
cious.

Epylle.

nelle, is neuer at worse poynt/ than when
that thyng, whiche is worldly, is withen
vnto Chyste/ and the authorite of man, is
preferred vnto the authorite of god. We
must all hange of that heed, yf we wyll be
true chyste men. More ouer, who so euer
is obedyent to a man, whiche dothe per-
swade & call hym vnto Chyste/ he is obe-
dyent vnto Chyste / and not vnto man.
And who so euer doth tollerate and suffre
those men whiche be subryle, cruell, and
ymperpous / teachyng that thyng whiche
maketh not for religion / but for theyr ty-
rannye: he vseth the pacyence mete for a
chysten man / so that these thyngs whiche
they comaunde, be not vtterly wycked and
contrary to Chystes doctryne: for than it
shall be conuenient to haue that answere
of thapostles at hande: We must rather be
obedyent vnto god, than to any man. But
we haue longe ago passed the measure &
quantite of an epylle / so greatly the tyme
discepueth vs / whyles we comon & talke
moost pleasauntly with our well beloued
frende. This boke is sent vnto you in fro-
bentus prynte, as though it were newe
bozne agayne / moche more ornate, & bet-
ter corrected, than it was before. I haue
put vnto it certayne fragmentes of myne
olde study in tymes passed. We thought

how farre pre-
lates must be
obeyed.

Epytyle.

It moost conuenient to dedycate this edi-
cyon (suche as it is) vnto you / that who
so euer shall take any preceptes to lyue
well, of Erasmus, shoulde haue an example
redy at hande of our father Volsius. Our
lorde preferue you good father / the ho-
nour and worshyp of all religion. I praye
you counseyle Sapidus / that he be wyse,
that is, that he go forth as he hath be-
gon: & to Wynphelingus ye shall speke al-
so / that he prepare al his armure, to fyght
shortly with the turkes / for as moche as
he hath kepte warre longe ynough with
kepers of concubynes. And I haue great
hope and trust to se hym ones a byshop,
and to ryde vpon a mule / and to be set
bygh in honour, with a myter and crosse.
But in earnest, I praye you comaunde me
hertely bothe vnto them and vnto Ru-
serus, and the rest of my frendes : and
in your deuoute prayers made to
god, I praye you remembre
Erasmus / and pray for his
soules helth. At Basyle
the euen of the As-
sumpcyon of
our Lady /
in the yere of our lorde god
M.CCCC.
and .xviij.

The table.

Here foloweth the table of
this present booke.

We must watche and loke aboute
vs euermore whyle we be in this
lyfe.

Capitulo primo.

Of the wepons to be vsed in the warre of
a chrysten man.

Caplo. ij.

The fyrst poynt of wysdom, is to knowe
thy selfe / & of two maner wysdomes / the
true wysdome / & the apparent.

Capl. iij.

Of the outwarde & inwarde man.

Ca. iij.

The dyuersite of affections.

Capl. v.

Of the inwarde and the outwarde man/
and of the two partes of man, proued by
holy scripture.

Capl. vj.

Of the thre partes of man / the spiryte / the
soule / and the flesh.

Capl. viij.

Certayne generall rules of trelve chry-
stendome.

Capl. viij.

Agaynst the euyl of ignoraunce / the fyrst
rule.

Capl. ix.

The seconde rule.

Capl. x.

The thyrde rule.

Capl. xi.

The fourth rule.

Capl. xij.

The fyfth rule.

Capl. xij.

The syxth rule.

Capl. xiiij.

Of certayne oppynions mete for a good
chrysten man.

Capl. xv.

The seuenth rule.

Capl. xvj.

The table.

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The enleuenth rule.	Capi. xx.
The twelste rule.	Capi. xxi.
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The fourteenth rule.	Capi. xxiii.
The fyfteenths rule.	Capi. xxiiii.
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And first agaynst bodyly lust.	Ca. xxxij.
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Agaynst the entysynge and prouokynge	
vnto auarice.	Capi. xxxiiii.
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and authozite.	Capi. xxxvi.
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oz swellynge of the mynde.	Ca. xxxvii.
Agaynst wyrathe and desyre of wycke and	
vengeaunce.	Ca. xxxviii.

Cfnis.

Enchiridion.

A compendious treatise of the
lowdyour of Chryst called En-
chiridion. Whiche Erasmus
of Roterdame wrote vnto
a certayne courtier/a
frende of his.

Thou hast desyred me with fer-
uent study singular beloued bro-
ther in Chryst/that I wolde de-
scribe for the compendiously/a
certeyn craft of vertuous lyuig/by whose
helpe thou myghtest attayne a vertuous
mynde/accordyng to a true chrysten man.
For thou sayst, that thou art, & hast ben, a
greate whyle wepy of the passyme of the
courte: and doest copasse in thy mynde, by
what meanes thou myghtest escape egypt
with all her bothe byces & pleasures/& be
prepared happely with the capteyn Moy-
ses, vnto the iourney of vertue. The more
I loue the/the gladder I am of this thyne
so holy a purpose: which I trust (ye with-
out our helpe) he that hath bouched safe
to styre it vp in the/shal make prosperous, &
byynge to good effect. Notwithstandynge
yet haue I very gladly, & wyllyngly acco-
plyshed thy desyre, partly bicause thou art
A. j.

Egypt, betos
keneth syn-
full lyuynge.

The lande
of promys
from synners
fyrth pure
lyfe.

Caplo primo.

So create a frende of myne/partly also by cause thou requyrest so charitable thyngs. Now enforce thy selfe, and do thyne endeuour/that neyther thou mayst seme to haue despyed my seruyce & dātye in vayne: neyther I to haue satysfied thy mynde without any fruyte. ye let vs bothe indifferently beseeche the benygne spiryte of Iesu/ that he bothe put holsome thynges in my mynde, whyle I wyte: and make the same to the of strengthe and effycacye.

We must watche & loke aboute vs evermore, whyle we be in this lyfe. Caplo. i.

The lyfe of man is but a warfare/ sayth Job. vii.

The comparyson of the world to a iugler.

Peace peace/? yet is there no peace at all.

The first poynt is/ we must nedes haue in mynde continually, that this lyfe of mortall men, is nothyng but a certeyn ppetuall exercise of warre: as Job wytnesseth, a battell p-ued to vttermost, & neuer ouercome. And that the most parte of men, be ouermuche deceyued/ whose myndes this worlde as a iugler holdeth occupied with delictous & flatteryng pleasures/ whiche also departig fro warre, as though they had conquered all theyr ennemyes/ make hollyday out of season/ & geue the selfe to rest out of tyme/ none other wyse truly, than in a very assured peace. It is a meruaylous thyng to be

Capto primo.

holde, how without care & circūspectiō we
lyue/ how ydelly we slepe/ now vpon the
one syde/ & now vpon þ other/ whā with-
out crafyng we are beleged with so great
a nōbye of armed vices/ sought & hūted for
with so great craft/ inuaded dayly with so
great lyeng atwapt. Behold ouer thy heed
wycked deuyls that neuer slepe/ but kepe
watche for our destruction/ armed against
vs with a thousand deceytes/ with a thou-
sand craftes of nopsaūces/ whiche enforce
fēd on hygh to wounde our myndes with
wepōs byrning & dipped in dedly popson,
than the which wepōs neyther Hercules
nor Cephal⁹ had euer a surer darte/ except
they be recepued with þ sure & impenetra-
ble shelde of fayth. Thā agayn on þ ryght
hand, & on the left hand/ afoze & behynde,
this worlde stryuethe against vs/ which aft
the sayng of saint Iohn, is set al on vice &
myschefe. And thefoze is to Chryste, bothe
ptery & hated. Neyther is it one maner of
fryght. For somtyme with gōnes of aduer-
sitye / as one ragynge with open warre/ he
maketh the walles of the soule: Sōtyme
with great pmisses (but yet most bayne)
he prouoketh to treason: & sōtyme by vnder-
mining he sleeth on vs vnware, to catche
vs among the ydle and careles men. Last
of all, vnderneath/ the slypper serpent, the

Wyners enei
myes from
aboue.

Enemys
at hande,

Capto. i.

Enemys
of hell.

Eue signy-
fyeth affec-
tyons.

Olde earthly
Adam beto-
keneth ap-
petytes or
affections.

first breker of peace, father of vnquietnes/
otherwhyles hyd in the grene grasse, lur-
kyng in his caues, wrapped togyder in an
hōdred coside rolles, ceaseth not to watche
& lye in a wayte bynethe in the hele of our
womā/whome he ones poysoned. By the
womā is vnderstande the carnall parte of
a man/otherwyle called sensualite. This
is our Eue, by whom þ most crafty serper
dothe entyce & dratwe our myndes to mor-
tall & deedly pleasures. And furthermore,
as though it were but a tryfle, þ so great a
cōpany of ennemys sholde assaute vs on
euery syde: we here about with vs, where
so euer we go, in the very secrete partes of
the mynde, an ennemye nerer than one of
acquyntaūce/or one of household. And as
nothyng is more inwarde/so nothyng is
more peryllous. This is the olde & earthly
Adam/ which by acquyntaūce & customa-
ble familiarite, is more nere to vs thā a ci-
tezyn/& is in al maner studyes & passymes
to vs more cōtrary, than any mortal enne-
my: whom thou canst kepe of with no bul
warke/neyther is it lawfull to expell hym
out of thy paultyon. This felowe must be
watched with an hōdred eyes/lest pauen-
ture he set open the castel or cite of god, for
deuyls to entre in. Seynge therfore we be
bered with so fereful & cruel warre/ & that

Capto. i.

We haue to do oꝝ streue with so many enemies/whiche haue conspyred & sborne oure deth/whiche be so besy/so appoynted/so false & expert: Dought not we mad men on the other syde to arme our selfe/& take our wepons in our hādes to kepe watche and haue all thynges suspecte? But we as though all thyngs were at rest and peace, slepe so fast that we rowte agayne/& gyue our selfe to ydelnes, to pleasure / & as the comune puerbe is / gyue our myndes to reuelynge & makynge good chere / as though our lyfe were a feestyng of bankettyng / suche as the grekes bled / & not warfare. For in the stede of tentes & pauphyons, we tumble & walter in our beddes: and in the stede of sallets & harde armure, we be crouned with roses & freshe floures, bathed in Damaske & rose waters / smoked in pommaunders & with muskballes / chaūgynge poynts of warre with ryot & ydelnes / & in the stede of wepons belongynge to þ warre we handle and take vnto vs the vnhardy harpe / as who say, this peace were not of all warres þ moost shamefull. For who so euer is at one with vices / hath broken the truce made bytwene him & god, in tyme of baptysme. And thou oh madde man cryest peace peace / whā thou hast god thyne enemy / whiche onely is peace, & the authoꝝ

A. iij.

Captio primo.

There is no
peace to wic
ked persones.

of peace / & he hymselfe with open mouth
cryeth the contrary by þ mouth of his pro
phete / saying. there is no peace to synners
or wicked persones, whiche loue not god.
And there is none other cōdicion of peace
with hym, excepte that we (as longe as
we warre i the fortreſſe of this body) with
deedly hate, & with al our might, kepe ba
taye & fyght agaynst vyces. For yf we be
at one with them / we ſhal haue hym, whi
che onely, beyng our frende, may make vs
blyſſed / and beyng our foo, may deſtrope
vs / our double enemy, bothe byeaule we
ſtande on their ſyde, whiche onely can ne
uer agre with god (for how can lycht and
darknes agree) & alſo byeaule we as men
moost unkynde, abyde not by the pmeſſe
that we made to hym, & wickedly breke the
appoyntment whiche was made with p
teſtacyon and holy ceremonyes. Oh thou
chryſten man, remembreſt thou not whan
thou were profelleſſed & conſecrate with the
holy myſteryes of þ ſoūtayne of lyfe / how
thou boundeſt thy ſelfe to be a faythfull
ſoldyours vnto thy captayne Chryſte: to
whome thou oweſt thy lyfe & ſoule / bothe
byeaule he gaue it the / & alſo byeaule he
reſtozed it agayne to the / to whome thou
oweſt more thā thou art able to paye? Co
meth it not to thy mynde, how whā thou

In tyme of
Baptiſme we
profelleſſe with
proteſtacion to
fyght euer vn
der the ſtan
dard of chryſt.

Capto primo.

were bounde with his sacramentes, as
with holy gyfes/ thou were sworne with
wordes for the nones, to take the parte of
so courtseys an Emperour / and that thou
dydest curse and banne thyne owne heed/
despyng vengeaunce to fall vpon thyne
owne selfe/ yf thou dydest not abyde by
thy promesse? For what entent was the
sygne of the crosse prynced in thy forehead,
but that as long as thou lyuest, thou shouldest
fght vnder his standarde? For what
entent were thou anoynted with his ho-
ly oyle / but that thou for euer shouldest
wastle and fght agaynst vyces? What
name, and how great abomynacyon is it
accounted with all men, yf a man forsake
his kynge, or chiefe lord? Why settest thou
so lyght than by thy capteyn Christ? ney-
ther kepte doctore with the feare of hym/
seyng he is god / nor refraynyng for the
loue of hym / seyng for thy sake he was
made man? ye & seyng thou vsurpest his
name, thou oughtest to reembraie what
thou hast promysed hym. Why departest
thou awaye from hym lyke a false for-
sworne man / and goest vnto thyne en-
nemye / frome whense he ones redemed
the, with the raunsome of his precyous
blode? Why doest thou so ofte a renegate
warre & fght vnder the standarde of his

Badges &
sygnes of
baptysm.

The name of
Christe ought
to put vs in re-
embraunce.

Capto primo.

aduersary? With what face presumest thou
to set by contrary baners against thy king,
whiche for thy sake bestowed his owne
lyfe? Who so euer is not on his part/as he
saith himselfe Luc. xi. standeth against hym.
And he y^e gadreth not with him, scattereth
abrode. Thou warrest not onely with fyl-
thy tittle or quarell/ but also for a mysera-
ble rewarde. Wylt thou heare who so euer
thou be, y^e art a seruant or souldyours to the
worlde/ what shalbe thy mede? Hauke the
standarde berer in the warre of Christ an-
swereth y^e. The rewarde (saith he) of synne
is deth. And who wold take vpon hym to
fight in a iust & an honest cause, yf he were
sure to dye but bodyly onely: & thou fygh-
test in a wronge & also a fylthy quarell, to
obtaine for thy rewarde, the dethe of thy
soule. In these mad warres whiche man
maketh agaynst man/ eyther through beest-
ly furpe / or through wretched & myserable
necessite/ seest thou not, yf at any tyme the
greatnes of y^e praye pynsed, or hoped for/
or cōforte of the captayne/ or the cruelnes
of the ennemys / or shame of cowardnes
cast in theyr tethes / or in cōclusyon, yf de-
syre of prayse hath pycked & stered by the
souldyours myndes: With what courage,
& how lusty stomaches they synneth, what
so euer labour remaineth? how lytel they

The guerdon
of synne.

Capto primo.

regarde they? lyues? with both great spere-
nes they renne vpon they? ennemys: wel
is him that may go forrest? And I beseeche
the both moche worth is þ rewarde, whi-
che those wretched men go about to gete,
with so great ieopardies & diligence? which
is nothig els, but to haue prayse of a wret-
ched mā they? capteyn/ & that they myght
be glorified with a rude & homely songe/
suche as are bled to be made in þ tyme of
warre/ to haue happely their names wy-
ten in a harpers bedroll, to gete a garlande
of grasse, or oken leues/ or at the moost, to
bryng home a lytel more bauntage, or wy-
nyng with them. We on þ other syde clene
contrary, be kendled neyther with shame
nor hope of rewarde/ & yet he beholdeth vs
whyle we fyght, þ shall quyte our payne,
yf we wyinne the felde. But what rewarde
setteth forth þ chese ruler of our game, for
them þ wyinne the maystry: verily not mu-
les, as Achylles dyd in Homere, not tripo-
das/ that is to say/ meate bordes with. us.
fete/ as Eneas dyd in Virgil: but suche as
the eye neuer sawe/ ne þ eare neuer herde,
neyther coude synke in to the hert of man.
And these rewarde he gyueth in þ meane
season to his (whyles they be yet fyghting)
as solaces, & thing? to cōfort them in their
labours & trauayles. And what aftward?

Comparas-
cyon of re-
wardes.

Capto primo.

certes blisfed immortalite. how best I games
of spozte/as reynnge, wrastring & lepyng;
in whiche the chesest parte of rewarde, is
prayse: euen they which be ouercom/haue
lykewyse they: rewarde asseygned vnto
them. But our mater is tryed with great
and doutfull peryll/ neyther we fyght for
prayse, but for lyfe. And as rewarde of most
valure is set before hym that quiteth hym
selfe moost manfully: so payne most terri-
ble is appoynted for hym þ gyueth backe.
Heuen is promysed to hym that fyghteth
lustely. And why is not the quick courage
of a gentyll stomacke enflamed with the
hope of so blessed a rewarde: namely whā
he promyseth/whiche as he can not dye/
euen so he can not deceyue. Al thynges be
done in the syght of god, whiche al thyngs
beholderth: we haue al the company of he-
uen beholders of our cōflict? And how are
we not moued at the lest way euen for ve-
ry shame? He shall prayse our vertue & di-
ligēce/of whome to be lauded is very felici-
cite. Why seke we not this prayse/ye with
the losse of our lyues? It is a cowardfull
mynde þ wyl be quickened with no maner
of rewarde. The veryest hertles coward in
the worlde/for feare of perylls oft tyme tak-
eth courage to hym. And in worldly ba-
tayles, though thynne aduersary be neuer

God behol-
deth vs.

Capto primo.

so cruell/yet rageth he but on thy goodes
& body onely. What more than that coude
cruell Achilles do to Hector? But here the
immortall parte of the, is assawted: & thy
carhas is not drawen aboute the sepulcre
as Hector's was: but thy body & soule are
together cast downe in to hell. There the
greatest calamite or hurt is, that a sworde
shall separate the soule fro the body: here
is taken fro thy soule & lyfe / which is god
hym selfe. It is natural for & body to dye:
whiche yf no man kylle / yet must it nedely
dye. But thy soule to dye, is extreme my-
sery. With how great cautel boode we the
woundes of the body / with how great dili-
gence cure we them / & yet we so litel of the
woundes of the soule? Our hertes aryseth &
grudgeth at the remembraunce of deth of
the body, as at a terryble or outragious
thing, bycause it is seen with bodily eyen.
The soule to dye, bycause no man seeth, &
fewe byleueth / therfore very fewe feare it.
And yet is this deth more cruell, than the
other: Euen as moche as the soule pas-
seth the body / and god excelleth the soule,
Wylte thou that I shewe the certayne
coniectures, examples, or tokens, wherby
thou mayst perceyue the sycknes & deth of
the soule? Thy stomacke dygesteth yll / it
kepeth no meate; thou pcepuest by and by

Achilles slawe
Hector.

The deth of
the body ses
meth terry-
ble / the deth
of the soule
is not per-
ceyued.

The token of a
sycke soule.

Capto primo.

thy body to be out of temper. And breade is not so naturall meate for thy body/ as the worde of god is meate for thy soule. yf that seme bitter/ yf thy mynde ryle against it/ why doubttest thou yet, but þ the mouth of thy soule is out of taste/ & infected with some disease. yf thy memozy, the stomacke of thy soule, kepe not þ lernynge of god/ yf by cōtynual meditaciō thou diggest not/ yf whā it is digested/ thou sendest it not to al partes by operacyon/ thou hast an euident tokē that thy soule is affected. Whan thy knees for weyknes bowe vnder the/ & moche worke to draue thy lynnes after the/ thou perceuest playnly thy body to be euill at ease. And doest thou not perceyue the syknes of thy soule/ whā he grudgeth and is weyke & faynt to all dedes of pite/ whan he hath no strengthe to sustre pacyently, the leest rebuke in the worlde / & is troubled, & angry with the losse of a half-peny. After that the syght is departed fro the eyes / & the eares cease to heare. After that all the body hath lost his felynge: no man douteth than, but the soule is departed. Whan the eyes of thy herte be waredym/i so moche that thou canst not se the most clearest light/ whiche is trouthy. Whan thou hearest not with thy inwarde eares the voyce of god. Whā thou lackest all thy

Capto primo.

inwarde felyng & pceuyng of the know-
lege of god / thynkest thou that thy soule
is alpye? Thou seest thy brother vngood-
ly entreated / thy mynde is nothyng mo-
ued / so thy mater be in good case. Why fe-
leth thy soule nothyng here? Certaynly
bycause he is deed. Why deed? bycause her
lyfe is adwaye / whiche is god. For verily
where god is / ther is charite, loue, & cōpas-
syon of thy neyghbour: for god is that cha-
rite. For yf thou were a quicke membre /
how coude any part of thy body ake / thou
not sorowynge / no not ones felyng or pcey-
uyng it. Take a more euident token. Thou
hast deceyued thy frende / thou hast cōmyt-
ted adultery, thy soule hath caught a deed-
ly wounde / and yet it greueth the not / in so
moche that thou topest, as it were of gret
wynnyng / & boastest thy selfe, of that thou
shamefully hast cōmytted: byleue surely
that thy soule lyeth deed. Thy body is not
alpye, yf he fele not the pyching of a pyn.
And is thy soule alpye whiche lacketh the
felyng of so great a wounde? Thou hearest
some man vse letwde & presumptuous cō-
mynycacyon / wordes of backbytynge / vn-
chaste & fylthy / ragynge furiously agaynst
his neyghbour: thynke not þ soule of that
man to be alpye. There lyeth a rotten car
has in the sepulchre of þ stomak, fro whens

God is lyfe
of the soule.

felyng is a
token of lyfe.

Capto primo.

suche stench aryseth, and infecteth euer
man that cometh nygh. Chyft called the
pharysees paynted sepulcres. why so? by
cause they bare deed soules aboute with
them. And kynge Dauid the pphete sayth.
they throte is a sepulchre wyde open/ they
spake deceptfully with theyr tonges. The
bodies of holy people be the temples of the
holy goost. And lewde mennes bodies be
the sepulchres of deed corpses/ that the in-
terpretacions of the gramaryens to them
myght well be applyed Soma quasi Si-
ma. it is called a body, bycause it is the bu-
ryall/ that is to say, the graue of the soule.
The brest is the sepulchre/ the mouth & the
throte is the gapping of the sepulchre/ & the
body destitute of the soule, is not so deed
as is the soule, whan she is forsaken of al-
myghty god/ neyther any corpse synketh
in the nose of man so soze / as the stench
of a soule buryed. iiii. dayes, offenderth the
nose of god and all sayntes. Therfore con-
clude/ whan so euer deed wordes procede
out of thy herte / it must nedes be, that a
deed corpse lyeth buryed within. For whā
(accorpyng to the gospel) the mouth spe-
keth of the haboundance of the hert/ no
doubte he wolde speke the lyuely wordes
of god / yf there were lyfe present / that is
to wyte, god. In an other place of the gos

The bodies of
good mē be the
temples of the
holy goost.

The body is
the buryal of
graue.

Capto primo.

pell/the disciples saye to Chryst. Mayster
 whether shall we go/ thou hast þ wordes
 of lyfe? why so I praye the/the wordes of
 lyfe? Certaynly, for bycause they spronge
 out of that soule, fro whome the godhede,
 whiche restored vs agayn to lyfe imortal,
 neuer departed so moche as one moment.
 The phisycean easeth thy body somtyme
 whā thou art diseased. Good & holy men
 somtymes haue called þ body deed, to lyfe
 agayn. But a deed saule, nothing but god
 onely, of his free & singular power resto-
 reth to lyfe agayn/ ye and he restoreth her
 not agayne, yf she beyng deed, haue ones
 forsaken the body. More ouer, of the bo-
 dyly deth, is the felyng lytel, or none at al.
 But of the soule, is the felyng eternal. And
 though also the soule in that case, be more
 than deed/ yet as touchyng the felyng of
 eternal deth, she is ever immortall. Ther-
 fore, seynge we must nedes fyght with so
 straunge & meruailous iopardy/ what dul-
 nes, what neglygence, what folyssynes is
 that of our mynde/ whome fere of so great
 myschefe sharpeneth not? And agayn on þ
 contrary parte, there is no cause wherefore,
 eyther the greatnes of peryll, or elles the
 myltitude, the violence, the subtyltye of
 thynne aduersaries, wolde abate the cou-
 rage of þ mynde. It cometh to thy mynde

many causes
 why a chaste
 man ought to
 be of good con-
 fidence.

Capto primo.

how greuous an aduersary thou hast. We
membze also on the other syde, how p'sent
how redy at hande thou hast helpe and so-
cour. Agaynst the, be innumerable / y^e but
he that taketh thy parte / hymself alone is
more of power, than all they. yf god be on
our syde / what mater is it who be agaynst
vs. yf he slay the / who shall cast $\text{\textcircled{S}}$ downe.
But thou must be enflamed in al thy heart
and brenne in feruēt desyre of victoꝝ. Let
it come to thy remembraunce, that thou stry-
uest not / nor hast not to do with a freshe
souldyours & a newe aduersary / but with
hym that was many yeres ago discōfited,
ouerthrowen, spoyled, and ledde captiue,
in triumph of vs / but than in Chꝛyst our
heed / by whose myght no doubt, he shall
be subdued agayne in vs also. Take hede
therfoze that thou be a membze of the body,
and thou shalt be able to do al thynges in
the power of $\text{\textcircled{S}}$ heed. In thy selfe thou art
very weyke / in hym thou art valyaunt / &
nothyng is there, that thou art not able
to do. wherfoze the ende of our warre, is
not doutfull / by cause the victoꝝ depēdeth
not of fortune but is put holly in $\text{\textcircled{S}}$ hādes
of god / & by hym in our handes. No mā is
here that hath not ouercome / but he that
wolde not. The benignite of our pꝛetour
neuer sayled man. If thou take hede to

Our enemy
was over-
come many
yeres ago
gone.

No man is
stronger in
his owne
strength.

Capto.ij.

answere and to do thy parte agayn/ thou
art sure of the victory: for he shal fyght for
the/ and his liberalite shall be imputed to
the for merite. Thou must thake hym all
to gyder for the victory/ whiche first of all
hymselfe alone beyng immaculate/ pure &
clene from synne/ oppressed the tyranny of
synne. But this victory shal not coe with-
out thyne owne diligence also/ for he that
sayd/ haue confydence, I haue ouercomen
the worlde/ wold haue the to be of a good
cōsoyt/ but not careles & negligēt. On this
maner in conclusyon, in his strength/ & by
hym we shall ouercome, if by his ensam-
ple we shall fyght as he fought: wherfore
thou muste so kepe a meane course/ as it
were bytwene Scilla, & Charibdis/ that
neyther trustyng to moche, & bearyng the
ouer bolde vpon the grace of god, thou be
carelesse & rechelesse/ neyther yet so mys-
trustyng in thy selfe/ feared with the diffi-
culties of the warre/ do cast from the cou-
rage/ boldnesse or cōfydence of mynde to-
gyder with harneys and wepons also.

Scilla is a ieha-
pardous place
in the sec of co-
cyle.

Charibdis is
a swalowe or
whylepole in
the same see;

Of the wepons to be bled in the
warre of a chrysten man. Ca.ij.

And I suppose that nothyng ney-
er so moche to the dyscyplne of
B.i.

Capto. ii.

this warre as that thou surely knowe and presently haue recorded, & exercysed in thy mynde allwaye, with what kynde of armure oꝝ wepōs thou oughtest to fyght/ & agaynst what enemyes thou must encounter & iust. More ouer that thy wepōs be alway ready at hande/ leest thyne so subtyl an enemy shulde take the sleper & vnarmed. In these worldly wartes a man may be often tymes at rest/ as in the depe of the wynter/ oꝝ in tyme of truce: but we as longe as we kepe warre in this body/ may departe from our harnes, & wepōs no ceason/ no not (as I sayeng is) one syn-ger byede. We must euer stande afoze the tentes & make watche/ for out aduersary is neuer ydle: but whā he is most calme & styll/ whan he sayneth to flee oꝝ to make truce/ euen than most of al he ymagyneth gyle: & thou hast neuer more nede to kepe watche than whā he maketh coutenaunce oꝝ semblaunce of peace. Thou hast neuer lesse nede to feare/ than whā he assaulteth the with opē warre. Therfore let thy first care be, that thy mynde be not vnarmed. We arme our body bycause we wold haue no nede to feare the dagger oꝝ pryuy murderer of the thefte. Shall we not arme our mynde lykewyse/ that he might be in sauegarde? Our enemyes be armed to dystroye

A chrysten
man shold
neuer cease
fro warre.

Capto. ii.

vs/dothe it greue vs to take our wepons
of defence & we perswbe not? They watche
to kyll/ shall nat we watche to be out of
daunger? But of the armure & wepons of a
christen man, we shall make speccial men-
cion whan we come to the places conue-
nyet. In þ meane ceason, to speke breuely
who so euer wyl assaile with batayle the
seuen nacyōs that be called/ Cananei/ Ce-
thei/ Amozrei/ þherezei/ Bergezei/ Euel/
and Jebuzei/ þ is to say/ who so euer wyl
take vpon hym to fyght agaynst the hole
hoost of vices/ of the which seuen be coun-
ted as chese capitaynes/ must purde hym
of two speccial wepons/ prayer & know-
lege/ otherwysse called lernynge. Paule
wolde we shulde be euer armed/ whiche
byddeth vs pray cōtinually without stop.
Prayer pure and persyte lyfeth by thynne
affectyon to heuen/a toure beyonde thynne
enemys reach. Lernynge or knowlege
senseth or armeth the mynde with holsom
preceptes & honest opinyons/ and putteth
the euer in remēbraunce of vertue/so that
neyther can be lackyng to þ other. These
twayne cleueth so togydet lyke frendes/
the one euer requyring the others helpe.
The one maketh intercessyon & prayeth.
The other sheweth what is to be desired,
and what thou oughtest to pray. To pray

The. vii. nacyōs
ons inhabytēd
the lande of be-
hest or promiss-
sion/ promysed
to Abraham &
his offsprynge;

Prayer & know-
lege be the che-
fe armour of a
christen man;

Caplo. ii.

The sonnes of
zebedei be Ja-
mes the more/
and John the
Euangelyst.

Aaron signy-
fyeth prayer.
Moyles beto-
keneth know-
lege.

feruently / & (as James exhorteth vs) with-
out dourtyng or mystruftyng, sayth a hope
bryngeth to passe. To pray in the name of
Jesu / whiche is nothyng els but to desyre
thynges holsum for thy soule helth onely /
lernyng or doctryne techeth the. Said not
Christ to the sonnes of zebedei ye knowe
not what ye aske? But prayer verily is the
more excellēt / as she that cōmuneth & tal-
keth familiarily with almyghty god. yet
for all that is doctryne no lesse necessary.
And I can not tell, whether þ thou fledde
from Egypt, myghtest without great ieo-
pardy cōmyt thyselfe to so long a iourney
so harde and full of dysculte / without the
capteyns Aarō & Moyles. Aaron whiche
was charged with thyngs dedycate to the
serupce of godds tēple / betokeneth prayer.
By Moyles is figured the knowlege of
the law of god. And as knowlege of god,
ought not to be vnpyte: so prayer shulde
not be faynte / slacke / without courage or
quycknesse. Moyles with the wepons of
prayer, fought agaynst his enemyes / but
had his hādes lyfted vp to heuen / whiche
whan he let downe / the israelites had the
woyse. Thou happely whan thou prayest
cōsyderest only, how moche of thy psalmes
thou hast mombled vp / & thynkest moche
bablyng to be the strength, and vertue of

Capto. ii.

prayer: whiche is chesely the byce of them
whiche (as infantes) cleue to the lytterall
sence/ & are not yet growen vp to the rype
nesse of the spyrite. But here what Christ
teacheth vs in Mathew/ sayeng. whan ye
pray speke nat moche/ as the ethneys and
gentyles do/ for they thynke their prayers
to be accepted bycause of moche bablyng.
Counterfayte them not therfore/ for your
father knoweth wherof ye haue nede be-
fore ye desyre it of hym. And Paule to the
Corinthes dyspyleth .x. thousande wordes
babled with mouthe/ in cōparison offpue,
spoken in knowlege. Moses opened not
his lippes/ and yet god sayd to hym: why
cryest thou so to me. It is not the noyse of
thy lippes/ but the feruent desyre of thy
mynde/ whiche (as it were a very wyyle
voyce) beateth the eares of god. Let this
therfore be a customable thyng with the
that as soone as thyne enemye aryseth
agaynst the/ and the byces whiche thou
hast forlaken trouble the/ thou than with
out tarpeng with sure cōfydence and trust
lyfte vp thy mynde to heuen/ from whence
helpe shall come to the/ & thyder also lyfte
vp thy handes. The surest thyng of all is
to be occupped in dedes of pytie/ that thy
dedes may be referred and applyed/ not to
worldly besynes/ but vnto Christ. yet leest

Pite is not tas-
ke for cōpassiō/
but for the ho-
nouryng & wor-
shyping of
god with char-
ite or loue or
dynate/ as
Christ taught
vs to loue.

Capto. ii.

Māna is a ho-
ny dewe wher-
with the chy-
dren of Israhel
were fed. xl. ye-
res / & it is syg-
nyfied know-
ledge / and also
by water lyke-
wise.

thou shouldest dispyle the helpe of know-
lege / consider one thyng. Before tyme it
was ynough for the israelytes to flee and
escape from their enemyes / but they were
neuer so bolde as to prouoke the Amala-
chytes / and to trye with them hande for
hāde, before they were refreshed with mā-
na from heuen / & water rennyng out of
the harde rocke. The noble Warryour Da-
uid refreshed and made strong with these
rates / set naught by the hole host of his
aduersaryes / sayeng. Oh good lord thou
hast set a table of meate before me, to de-
fende me agaynst al men that trouble me.
Byleue me well brother syngularly belo-
ued in my hert / there is none so great vio-
lence of thy foes / that is to saye / none so
great temptacion, whiche feruēt study or
meditaciō of holy scripture / is not able to
put abacke / nor any so greuous aduersite,
which it maketh not easy. And lest I shoul-
de seme to be somewhat to bolde an inter-
pretour (though I coude defende my selfe
with great authorite) what thyng I pray
the coude moze pperly haue signified the
knowledge of the secrete lawe of god than
dyd māna? For first in that it sprange not
out of the erth / but rayned downe fro heuē:
By this proprietie thou perceuest the diffe-
rence betwene the doctryne of god, and the

Capto. ij.

waterne of mā. For al holy scripture cometh
by diuine inspiracyon and from god the
author. In that it is small or lytle in qua-
ntite/ is signified the humillite/ lowlynes or
homlynelle of the stile vnder rude wordes
includig great mystery. That it is whyte,
by this propertie is signified the puerite &
clēnesse of goddys lawe. For there is no do-
ctryne of man, whiche is not defyled with
some blacke spot of errour/ onely the do-
ctryne of Christ is euerywhere bryght/ eue-
rywhere pure and clene. That it is some-
what harde & some deale rough & sharpe/
betokeneth secreete misteryes hyddē in the
litteral sence. If thou hadle the vtter syde
and if I may so call it the cobbe/ what is
more harde or vnsauery? They tasted but
the vtter rynde of manna/ whiche sayd to
Christ/ this is an hard sayeng/ & who may
abide the herpyng therof. But get out the
spirituall sence/ & nothyng is more swete
nor more full of pleasure and swete iuce.
More ouer māna is in the ebyelwe tonge
as moche to say, as what is this? whiche
questyon agreeth well to holy scripture/
whiche hath nothyng i it ydle or in vayne/
no not one tytle or prycke/ vntwoorthy to be
serched/ vntwoorthy to be pondyed/ vntwoor-
thy of this sayeng/ what is this? It is a
comen vse vnto the holy goost to signifye

Capto. ii.

by water & knowlege of the lawe of god,
Thou redest of & water of confort by whose
bankes Dauid reioyseth to haue be nou-
ryshed by: thou redest of & waters whiche
wysdom couereth in to the toppes of eue-
ry waye: thou redest of the mystical ryuer
in to the whiche Ezechiel entred/ & coude
not wade ouer: thou redest of the welles
that Abraham digged/ whiche whan they
were stopped of the philistiens ysaac repa-
red agayne. Thou redest of. xij. fountaynes
at whiche & israelytes after they had wal-
ked throug. xl. mansions/ & began than
to be wery & faynte/ rested and refreshed
themselve & made them strong to the long
ourney of desert. Thou also redest in the
gospell of the well wherbyon Christ late
weryed in his iourney. Thou redest of the
water of Siloe/ whyther he sendeth the
blynde to recouer his syght. Thou redest
of & water poured i to the basen to wasse
the apostels fete. And bicause it nedeth not
to reherse all places in this significacyon/
ofre mencion is made in scripture of welles
fountaynes/ and ryuers/ by whiche is sig-
nified nothyng els, but that we ought to
enquyre and serche diligently for misteryes
hydde in scripture. what signyfeth water
hydde in & baynes of the erth but mystery
couered o: hyd in the litterall sence? what

Siloe is a
poole with-
in Ierusalem
at the fote
of the mount
Sion.

Capto.ij.

meaneth the same conueyed abrode but
myster opened & expounded? Whiche bey ag
sped & dilated bothe wyde & brode/ to the
edyfyng of þ herers/ What cause is there
why it myght not be called a ryuer? Wher
foze if thou dedycate thy selfe holly to the
study of scripture, & exercise thy mynde day
and nyght in þ lawe of god/ no feare shall
trouble the/ neyther by day nor night: but
thou shalt agaynst all assautes of thyne
enemyes, be armed & exercised also. And I
disalowde it not vtterly, if a man for a sea-
son (to begyn withall) do exercyse & spozte
hymselfe in werkes of poetes and philoso
phers, whiche were getyles/ as i his A b c.
or introductory to a moze perfyte thyng/
so that he taste of them measurably/ and
whyles youth shal gyue hym leue/ & euen
as though a man toke them in his wape/
but not abyde and tary vpon them styll/ &
to were olde and dye in them/ as he were
bounde to the rockes of Syrenes/ that is
to put his hole delectacyon in them/ & ne-
uer go farther. For holy Basilus to suche
pastyme exhorteþ yonge men/ whom he
hymselfe had induced to þ conuersacion of
christen people. And our Augustyn calleth
backe agayne his frende Licetius, to passe
the tyme with the mules/ neyther Jerom
repenteth hym selfe, that he hath loued a

Syrenes were
iij. ladyes dwel
ling in an ylad/
whiche with
swetnes of songe
drew vnto
them who so es
uer sailed by/ &
after killed the
But Ulires re-
turning fro the
siege of Troye
hauynge that
waye a necessa-
ry iourney stop
ped his mary-
ners eres with
waxe/ & bounde
hymselfe to the
mast/ so herde
he their songe
and dyng all
ieopardye/

Caplo. ii.

Woman taken prisoner in warre. Cyprian
is commended, because he garnished the
temple of god, with the spoiles of the E-
gipcians. But in no case wolde I that thou
with the gentyles lernynge/ shuldest also
souke the gentyles bytes & conuersacion.
For if thou do not/ thou shalt fynde ma-
ny thyngs helping to honest lyuynge/ ney-
ther is it to be refused what so euer an au-
thor (ye though he be a gentyle) teacheth
well. For Moyses verily though he were
neuer so famylier with god/ yet dyspyed
he not the counsaile of his father in lawe
Jetro. Those sciences fastyon & quykene
a chilles wytte/ & maketh hym apte afoze
hande meruaylously to the vnderstādyng
of holy scripture: wherevnto sodaynly and
irreuerētly to presume with handes & fete
vnwashed/ is in maner a certayne kynde
of sacrilege. And Jerom checketh þe shame
lesse pertnesse of the, whiche streyghtway
from seculer or worldly science, dare take
in hande to medle or interpret holy scrip-
ture. But how moche shamefuller to they
whiche neuer tasted other science/ & yet at
the first dare do the same thyng? But as
the scripture is not moche fruytful if thou
stande & stycke still in the lettre: In lyke
maner the poetry of Homere, & Virgyl
shal not profyte a lytell/ if thou remembze

Capto. ii.

that it must be vnderstande in the fence allegory/whiche thing no man wyll denye, that hath assayed or tasted of the lernyng of olde antiquyties neuer so lytell/ye with the tipp of his tonge/or vttermoost parte of his lippes. As for the poetes, which write vncienly/I wolde counsaile the not ones to touche them/or at the leest way, not to loke farre in them:except thou can the better abhorre vices whan they be describед to the/& in cōparacions of fylthy thynges the moze feruently loue thyngs honest. Of the philosophers, my mynde is that thou folowe them that were of Platoes secte/bycause bothe in very many sentēces/and moche more in their style & maner of spekyng/they come very nygh to the figure and ppettie of speche vled of the pphetes and in the gospels. And to make an ende shortly/it shall be profytable to taste of al maner of lernyng of the gentyles/if it so be done as I sheweb before/bothe i yerres accordyng & measurably/ moze ouer with cautele & iudgemēt discretly/furthermoze with spede,& after the maner of a mā that entēdeth but to passe ouer & cōtinue onely/and not to dwel or inhabyte. In cōclusion (whiche thyng is chiefe of all) if euery thyng be applyed & referred to Christ. For so shal althyng be clene to them & be clene

Capto.ij.

As Salomon
had lx. queenes
lxxx. concubynes
& damoysselles
innumerable/
yet one chiefe
quene/ whome
all the rest ho-
nored. So may
we of all scien-
ces haue au-
thours innume-
rable / yf holy
scripture be
chiefe of all o-
ther for the ho-
nestyng of her.

The Israelyte
myght take to
wife a strainger
taken in warre
so that her nay-
les were fynde
pared and her
heare shauen:
So may chry-
stē men honour
god with gēty-
les lernyng/yf
we cut of that
is superfluous.

The light & pu-
re whyte breed
betokeneth the
gētiles lernyng.
Māna betoke-
neth the wys-
dom of god.

Whan on the other syde to them that be
vncleane nothyng is cleane. And it shall be
no rebuke to the/ if after the ensample of
Salomon, thou nouryshe by at home in
thy house. lx. queenes. lxxx. souereyn ladyes
& damoysselles innumerable of secular wys-
dome. So that the wysdome of god be a-
boue al other/ thy best beloued/ thy doue/
thy swete hert/ which onely semeth beau-
tiful. And an israelyte loueth a strainger &
a barbarous damsell/ ouercome with her
beautie: but first he shaueth of her heere
and pareth her nayles/ & maketh her of an
alpen an israelyte. And the prophete Dzee
maryed an harlot/ and of her had children
not for himselfe/ but for þe lorde of sabaoth:
and the holy fornycation of the prophete,
augmented the housholde of god. The e-
briwes after they had forsaken Egypt/ ly-
ued with lyght & pure whyte breed for a
season/ but it was not suffyciēt to so great
a iourney. Therfore that breed lothed at
ones/ thou must make as good spede as
can be, vnto manna of celestyall wysdome
the whiche shall nouryshe the haboundant
ly and strength the vntyll thou obtayne
thy purpose/ and wyne by victory the re-
warde þe neuer shall cease: but thou muste
euer remembre in the meane season/ þe ho-
ly scripture may not be touched but with

Capto. 15.

cleane & washen handes/that is to vnder-
stande/but with high purenesse of mynde/
lest that, whiche of it selfe is a pseruatyue
or tryacle/by thynne owne faute turne to þ
in to popson/ and lest māna to the, begyn
to putrifye/except y thou conuey or sende
it in to the inwarde partes of thy mynde &
affectyon/ & leest happly it shulde fortune
to the as it dyd to Oza/whiche feared not
to set his prophane and vncleane hādes to
the Arke of god enclynnyng on þ one syde,
and with sodeyn deth was punished for
his leude seruyce. The fyzt poynt is, that
thou haue good opinyon of the holy scrip-
tures/ & that thou esteeme them of no lesse
balure & dignite: than they are worthy to
be esteemed: and that they came out of the
secrete closet of the mynde of god. Thou
shalt pceyue, that thou art inspired of god
moued inwardly/ rapt & in an vnspeccable
maner altered & chaunged in to an other
maner fygure or shap/ if thou wylt come
religiously/ if with reuerence and mekely:
thou shalt se the pleasures/delycates/ or
deynties of the blisset spouse. Thou shalt
se the precyous iowels of ryche Salomō/
thou shalt se þ secrete treasure of eternall
wisdom? But beware that thou breke not
malepertly in to the secrete closet: the doze
is lowe/ beware leest thou stryke the doze

Dauid enten-
ded to trāslate
the ark of god
out of the hous
of Amyadab/
whiche was in
Gabaon / they
put the ark vps
pon a cari/Oza
with his bre-
therne wayted
on it on eyther
side/ as the ark
enclyned and
bowed/Oza set
his hande to
stay it/ & was
smitten with
sodeyne deth
for his presum-
pcyon.

Scriptur must
be had in great
reuerence.

Capto. ij.

sayth must be
gyuen to holy
scripture.

The chiefe in-
terpretours of
holy scripture.

Mayster do-
ctour Dunce.

With thy heed/ & be fayne to lepe backe a-
gayn. Thynke on this wise, nothing that
thou seest with thyne eyen/ nothing that
thou haddest with thy fyngers, to be i dede
the same thing whiche it apereth/ so sure-
ly as these thyngs be true i holy scripture:
so þ if heuen & erth shuld peryshe/ yet of þ
wordes of god not one lote, oz tytle shal pe-
riss/ but al shalbe fulfilled. Though men
lye/ though mē erre/ yet the veryte of god
neyther discepueth noz is discepued. Of þ
interpretours of scripture/ chose thē aboue
al other þ go farthest frō the lettre/ which
chiefely next after Paule be Origene/ Am-
brose/ Jerom & Augustyne. For I se the di-
uines of later tyme stycke very moche in þ
lettre/ & with good wyll gyue more study
to subtyle & disceytfull argumētes/ thā to
serche out þ mysteryes/ as though Paule
hath not sayd truly our lawe to be spūall.
I haue herd some mē myselfe, which stode
so greatly in their owne cōcepte with the
fantasticall tradyciōs/ ymagynaciōs & in-
uencyōns of man/ þ they dyspyled þ inter-
pretacion of olde doctours, that were nigh
to Christ & his apostles, bothe i tyme & ly-
uynge also: & accompte them as diemes/ yē
& mayster Dunce gaue thē suche cōspēce:
that notwithstanding they neuer ones redde
the holy scripture/ yet thought they them

Capto. ii.

selfe to be percyte diuynes/ which psones,
 though they speke thyngs neuer so crafty
 and subtil: yet whether thy speke thyngs
 worthy of þ holý goost, & the meke spyrite
 of Christ or no: let other men iudge. But
 if thou haddest leuer to be somewhat lusty
 & quicke of spyrite/ thā to be armed to cō-
 rēcion/ that is to say/ to brawlyng or scol-
 dig. If thou seke rather to haue thy soule
 made fatte/ thā thy wyt to be vainly delys-
 ted/ study & rede ouer cheefly þ olde wotours
 & expositors/ whose godlynes, & holy lyfe
 is moze proued & knowen/ whose religion
 to god is moze to be pōdyed & looked vpon,
 whose lernig is moze plēteous & sage also,
 whose stile is neyther bare ne rude, & iter-
 ptaciō moze agreable to þ holý misteryes.
 And I say not this, bycause I dispise these
 netwe diuynes: but bycause I set moze by
 thynges moze ppytable/ & moze apt for the
 purpose. And also the spyrit of god hath a
 certayn tonge or speche appropriate to him
 selfe: he hath his fygyres/ similitudes/ pa-
 rables/ cōparisōs/ puerbes & rebills, which
 thou must obserue & marke dilygently/ if
 thou wouldest vnderstāde thē. The wisdom of
 god stuteth & lpsbeth as it were a diligēt
 mother, fassyoneth her wordes acordig to
 our ifancie & feblenes. She gyueth mylke
 to them that be infantes in Christ/ weake

The spekyng
 of scripture.

Capto. ij.

meate to feble stomackes. Thou therefore make spede thou were a man/make haste to perfyte & stronge meate/and prepare a mānes stomacke. She stouperth downe & boweth her self to thy hushtilite & lownes. Arise than the contrary wyse/& ascende to her heyght & excellençe. It is lyke a mōstre and vnnatural, to be euer a childe. He is to hertles, that neuer ceaseth to be feble & weake. The recordeing of one verse shall be moze sauery in thy mouth/& shall nourrysh the better, if thou breke the codde, & taste of the swetnes which is within/ thā if thou shuldest synge the hole psalter/vnderstande onely after the litterall sence. Wherof verily I ggue admonyciō a great deale the rather/ bycause I knowe by experyēce, that this errour hath not infected the ley people onely/ but also the myndes of them whiche plesse & shewe outwarde in their habyte & name or tytle/ pfyte religion/ in so moche that they thinke the very seruyce of god, to be put chesely in this one thyng/ if they shall saye ouer euery day as moche as they can of the psalmes scarce vnderstande ye in the litterall sence. Neyther I thynke, any other thyng to be the cause, why we se s̄charitable liuing of our mōkes & cloysterers so to fayle euery where/ to be so colde/ so slacke/ so faynte &

Redynge
without
vndersta-
dynge.

The chari-
table ly-
uynge of
monkes.

Caplo. ij.

So to banyshe away, than that they cōspue
all theyr lyfe, & were olde in the lettres
and neuer enforce to cōme to the spiritual
knowlege of scriptur. Neyther heare they
Chryste cryenge in the gospell/ the fleshe
profyteth nothyng at all. It is the spiryte
that quickeneth oꝝ giueth lyf. They heare
not Paule, affermyng with his master/
the lettre kylleth/it is the spiryte that gy-
ueth lyfe. And agayne, we knowe (sayth
he) that the lawe is spirituall/and not car-
nall. Spirituall thynges must be compa-
red with spirituall thynges. In tyme pas-
sed, the father of al spiritual gyftes, wolde
be honoured in the mountayne: but now
he wyll be honoured in the spiryte. How
be it, I despyse not the feblenelle of them,
whiche foz lacke of knowlege and vnder-
standyng, doth that thyng which onely
they be able to do/pronoucyng the mysti-
cal psalmes with pure sayth, without dis-
simulacyon oꝝ ypocryse: but rather as in
charmes & enchauntementes of magyke,
certayne wordes not vnderstande/no not
of them whiche pronouce them; be yet by-
leued to be of vertue & strengthe: euen so
the wordes of god/though they be not p-
fytly vnderstande: neuerthelesse we must
trust that they be profitable to them, that
eyther saye them, oꝝ heare them with per-

The fleshe is
called in scrip-
ture what so
euer is vyssible
or perceyued
outward with
any sensyble
power.

The spiryte is
called what so
euer is percey-
ued inwardly
with the eye
of the soule.

A similitude
of mekenesse of
them whiche
lack capacite

Caplo. ij.

kyte sayth/with pure affection and mynde.
 And that the aungels, whiche are present
 and dothe vnderstande, be prouoked to helpe
 them. And Paule despyseth not them
 whiche saye psalmes with theyr mouth/
 or whiche speke with tonges: but he ex-
 horteth them to folowe more perfyte gyf-
 tes. Vnto whiche yf there be any that can
 not attayne / through the defeaute not of
 the mynde / but at the leest of nature: let
 hym not barke agaynst them, whiche en-
 force to better thynges. And after the pre-
 cept of Paule / let not hym whiche eateth,
 despyse hym whiche eateth not / neyther
 he that eateth not / iudge him that eateth.
 Neuerthelesse I wyll not haue the, whi-
 che art endewed with so happy a wytte,
 to be slowe, & to tary longe in the bareyn
 lettre: but to make speede vnto more secrete
 mysteryes / and to helpe the cōtynuall en-
 deuoyr & enforcement of thyne industrie,
 and wyll with often prayers: vntyll he
 open to the, the booke clapsed with seuen
 claspes, whiche hath the key of Dauid/
 whiche also shitteth, and no man openeth
 the pryuytees of the father / whiche neuer
 man knowe but his sone / & he to whome
 his sone hath vouches laufe to dysclose
 them. But whether gothe our stile asyde/
 myne entent was to describe the forme of

Caplo. ij.

lyuyng, not of lernynge. But I tourned
out of the waye thus farre, whyle I la-
boured to shewe the a mete shoppe, from
whens thou oughdest to fetch the netwe ar-
mure, & wepons belongynge to thy netwe
warre. Therfore, to come to our purpose
agayne / yf thou shalte pyke and chole out
of the bookes of the gentyles, of euery
thyng the best. And also, yf thou by the
example of the bee / sleynge rounde aboute
by the gardynes of olde authours, shalte
sucke out onely the holsome and swete
iuce (the popson refused and left behynde)
thy mynde shall be better apparapyled a
great deale / and armed vnto the comune
lyfe or conuersacyon / in whiche we lyue
one with an other in honest maner. For
the philosophers & lerned men of the gen-
tyles, in theyr warre vse certeyn wepons
and armure not to be despyled. Neuerthe-
lesse, what so euer thyng of honestye, or
trouth thou fyndest any where / thyneke
that to be Chrystes. But that dyuine ar-
mure, and (to speke as the poetes do) that
harnes of Vulcan^s making / which with
no wepons can be perced / is sette onely
out of the armory of holy scripture / where
our noble capteyn Dauid, layde vp all his
ordynaunce of warre for his sowdours.
With whiche they sholde fyght as farre and

The artillery
of Vulcanus.

Capto. 7.

Achilles ouer-
come with pye.
Eneas / ouer-
som with loue.

Poetes the fay-
ners of goddes

Kynge Saule
armed Dauid
to fyghe agaynst
goliath with he
uy & cōberous
harnes / put-
tyng on hym a
salet of bras / &
cote of mayle /
but Dauid put
it of / & gatherd
y. stones out of
a broke / & with
a slyng hyt So-
lyas in the for-
hed with a sto-
ne / & slew hym

at hād agaynst the incircūcised phylittes.
With this harnes was clothed, neyther
Achilles / of whom Homere wyrteth, ney-
ther Eneas / of whome Virgill speketh /
though they be so fayned. Of which, & one
with tre / & other with loue, was ouercom
shamefully. And it is not spoken without
reason, that those wepons be not forged
in the werkhouse of man / but in the werk
house of forge, that is comen to Vulcan
and Dallas / otherwys called Mynerue.
For poetes, the fayners of goddes, make
Vulcanus lord of fyre / & Mynerua lady
of wytte, facultyes, scyences, and craftes.
Whiche thyng I iudge to be done in very
dede (as thou mayst easely perceyue) when
fyre of & loue of god, hath armed thy wyrt /
endued with honest faculties, so strongly /
that yf al & worlde shold fall on thy heed /
yet sholde not the stroke put the to feare.
But fyrst thou must cast away the harnes
of proude Saule: whiche rather ladeth a
man, than be any thyng necessary or pfe-
table. And combyred Dauid, redy to fyghe
with Goliath, & holpe him not at al. More
ouer, from the banke of the broke of holy
scripture, thou muste gather true stones:
whiche pauerment, be the true wordes of
Saule / whiche he speketh in knowlege.
Than take a slyng in thy ryght hande /

Capto. ij.

With these weapons, is ouerthrowen our onely ennemy the father of pryde, sathan/ whome at the last, with what wepōs dyd our heed Chryst Iesu ouercome? dyd not he smyte the foreheed of our aduersary, as it had bē with stones, sette out of þe broke/ whan he answered hym in tyme of tēpta- cyon with wordes of scripture? Wylt thou heare the instrumētes or artillary of chry- st mens warre? And the zeale of hym (saith scripture) shall take harneys, & shall har- neys his creature to auenge his enemyes. he wyl put on iustyce for his brest plate/ & take for his helmet, sure & true iudgemēt/ he wyl take a shelde of equite spenetrable, or that can not be perced/ yea and he wyl warpe or falcion cruel wrath in to a spere. Thou redest also i Flaie, he is armed with iustyce/as with an habergyon, and a salet of helth vpon his heed/ he is clothed with the vestures of vengeaūce/ & couered as it were with a cloke of zeale. Now if thou list to go to the storehouse of Paule, that ba- lyaunt capteyn / certeynly thou shalt also fynde there the armure of warre/ not car- nal thyngs/ but valyaunt in god to destroye fortresses & counseyles/ & euery hygh thing, that exalteth himself agaynst the wotryne of god. Thou shalt fynde there the armure of god/ by the whiche thou mayst resyst in

when Sathan wold haue had chryst to turne stones i to bred Chrust answered with scripture/ sayeng: mā iſt uerly not onely by bred/ but by euery worde that procedeth of the mouth of god/ than he wold haue had chrust to fall fro the pynacle.

Chrust answered with scripture/ sayenge/ a man sholde not at- tempt his lord god. Than the deuil bad chrust honoure hym. Chruste answered/ a mā must honor his lord god / and serue hym onely.

If zeale be in knowlege/ it is good/ & yf not/ it is euyl. As the pharyseys for zeale of theyr traditions per ſecuted Chryst & the apostles.

Caplo. ij.

a wofull daye. Thou shalt fynde the har-
neys of iustyce on the ryght hande / and
on the lefte, thou shalt fynde the defence
of thy sydes, verite / and the hambergpon
of iustyce, the bukler of fayth / wherewith
thou mayst quenche al the hote and fyer
wepons of thy cruell aduersarpe. Thou
shalt fynde also the helmet of helth, and
the sworde of the spiryte / whiche is the
worde of god : with whiche all, yf a man
be diligently couered and fenced / he may
boldly withoute feare, bynge forth the
bolde sayinge of Paule. Who shall sepa-
rate vs from the loue of god ? Shall tribu-
lacyn? Shall straytnes or difficultye? Shall
hunger? Shall nakednes? Shall peryll? Shall
psecucyon? Shall a sworde? Beholde how
myghty ennemyes, and how moche fea-
red of all men, he setteth at nought. But
heare also a certayne greater thyng / for
it foloweth. But in all thynges we haue
ouercōme, by his helpe, whiche loued vs.
And I am assured (sayth he) that neyther
deth nor lyfe / nor aungels / neyther princi-
pates / neyther vertues / neyther present
thynges / neyther thynges to cōme / ney-
ther strengthe / neyther hyghnes / neyther
lownesse / nor none other creature, shall
or may separate vs, from the loue of god /
whiche is in Chryst Iesu. O happy truste

Capto. ii.

and cōfydence/ whiche the wepons oꝝ armure of lyght gyueth to Paule / that is by interpretacyon a lytell man / whiche calleth hymself the refuse oꝝ outcast of the worlde. Of suche armure therfoze haboundaunce shall holy scripture mynister to the / yf thou wylte occupy thy tyme in it with all thy myght: so that thou shalt not nede our cōseyle oꝝ admonycons. Neuertheless, sernge it is thy mynde / leest I sholde seme, not to haue obeyed thy request / I haue forged for the this lytell treatyse called Enchiridion / that is to saye / a certayn lytell dagger / whome neuer lay out of thy hande / no not whan thou art at meate / oꝝ in thy chambꝛe. In so moche, that yf at any tyme thou shalt be compelled to make a pylgrymage in these worldly occupacions / and shalt be accombred to beare aboute with the, the hole and complete armure and harneys of holy scripture: yet cōmytte not, that the suttell lyer in wayte at any season sholde cōme vpon the, and fynde the vtterly vnarmed. But at the leest, let it not greue the, to haue with the this lytel hanger / whiche shall not be heuy to beare / noꝝ vnprofytable for thy defence. For it is very lytell / yet yf thou vse it wysely / & couple with it, the buckler of fapth / thou shalt easely withstande the

Capto. iij.

hyperle and ragyng assaute of thynne enemye: so that thou shalt receyue no deadly wounde. But now it is tyme that I begyn to geue the a certayne rule of the vse of these wepons/whiche yf thou shalt put in execucyō or practyse/I trust it wylle come to passe / that our capytayne Iesus Chryst, shall translate the a conquerour, out of this lytell castell or garryson, in to his great cite Ierusalem with triumphe/where is no rage at all of any batayle: but eternall quietnes/perfyte peace/assured tranquillite. where as in the meane season all hope and confydence of sauſgarde, is put in armure and wepon.

¶ That the fyrst poynt of wysdome, is to knowe thy selfe/and of two manner wysdomes/the true wysdom and the apparent. Ca. iij.

¶ That excellent good thyng desired and sought for of al men, is peace or quietnes: vnto whiche the louers of this worlde also referre al theyr study/but they seke a false peace / and shote at a wronge marke. The same peace, the philosophers also promysed vnto the folowers of theyr doctrynes/but yet falsly/ for Chryst onely gyueth it / the worlde gyueth it not. To

Capto. iij.

come to this quietnes / the onely waye or
meanes is. yf we make warre against our
selfe / yf we fyght strongly agaynst oure
owne vyces. For with these ennemyes,
god whiche is our peace, is at vantage,
and that with deedly hate / seying he is na-
turally vertue it selfe, & father & lord of al
vertue. And where as a fylthy puddle or a
synke gathered togyder of all kynde of vi-
ces / is named of the Stoikes (whiche are
the moost feruent defenders of vertue) so-
lyshnes: and in our scripture the same is
called malyce. In lyke maner vertue or
goodnes lackynge in no poynt / of bothe
partes, is called wysdome. But (after the
sayng of the wyse man) doth not wysdom
ouercome malyce? The father and heed
of malyce, is the ruler of darknes Beliall:
whose steppes who so euer foloweth, wal-
keth in the nyght, and shall come to eter-
nall nyght. On the other syde, the grounde
of wysdome, & in dede wysdome it selfe, is
Christ Iesus / whiche is the very lyght, &
bryghtnes of the glory of his father / put-
tyng away by hym selfe onely, the nyght
of the solyshnes of this worlde. whiche (wyt-
nessing Paule) as he was made redempcion
& iustificacyon to vs that be borne agayne
in hym. Euen lyke wyse was made also
our wysdome. we (sayth Paule) preche wysdom.

A man must
fyght agaynst
hym selfe.

God is our
peace & felicity

Stoicy were
philosophers/
as Socrates /
& Plato / with
theyr folowers
whiche put fe-
licitie in trewe
pleasure / in ver-
tue onely / and
within the con-
science without
any outwarde
pleasure or ry-
chesse.

Solyshnes is
mystery.
wysdome is
felicitie.
fooles also be
wretches / and
vnhappy.
wyse men also
be happy and
fortunate.
Fylthyngesse is
solyshnes.
Vertue is
wysdom.

Capto. iij.

Chryste crucified/ whiche to the ietwes, is
an occasyon of stumbleng & falleng/ & to þ
gētyles folysynes. But to þ elected, bothe
of the ietwes, & also of þ gētyles, we preche
Chryst, the vertue or strength of god, & the
wysdom of god/ by whose wysdom thurgh
his ensample, we may beare away the vi-
ctory of our ennemy malice/ yf we shal be
wysse i hym, in whome also we shal be con-
querours. Make moche of this wysdom, &
take her in thyne armes. worldly wysdom
set at nought/ which with false tytyle, and
vnder the name of wysdome, boisteth and
sheweth her selfe gay to soles/ whan after
þaule there is no greater folysynes with
god, than worldly wysdom/ a thyng that
must be forgete in dede agayn of hym that
wyl be wysse in dede. If any man (sayth
þaule) amonge you semeth to be wysse in
this worlde / let hym be a foole, þ he may
be wysse/ for the wysdome of this worlde,
is folysynes with god. And a lytell afore
þaule sayth, for it is wyrtē. I wyl destroy
the wysdome of wysse men/ & the prudence
of prudent men. I wyl reprove. Where is
the wysse man? Where is þ subtile lawyer?
Where is the searcher of this worlde? Hath
not god made the wysdom of this worlde
folysynes? And I doute not but even now
with greate hate, these folyshe wysse men

worldly wys-
dome is very
folysynes.

he must be a
foole in this
worlde/ that
wyl be wysse
in god.

The searchers
were the Phy-
losophers whi-
che searched for
worldly wisdō/
yet coude they
attayn no wys-
dō to save the
soule of mā/ vn-
tyll chryst cam.

Capto. iij.

barke against the/ & these blynde capteyns
& gnydes of blynde men, crye out and roze
agaynst the/ sayinge, that thou art decey-
ued, that thou dost, and art madde as a
bedleim man/ bycause thou entredest to de-
parte vnto Chyristwarde. These be in na-
me onely chrysten men: but in very dede,
they are bothe mockers, & also ennemyes
of Chyristes doctryne. Take hede and be-
ware that they: folysse the babylinge moue
the not: whose miserable blyndnes ought
rather to be wepte, sorowd, & mourned/
than to be counterfeyted, or folowed. Oh
what folysse kynde of wysdom, and clene
out of ordre, is this, in trybles and thynges
of no value/ye vnto fylthynges onely to be
clere wytted, ware, and experte: but in
those thynges whiche onely make for our
sauegarde or helthe: not to haue moche
more vnderstandynge, than a brute beest?
Shauld wolde we shoulde be wyle but in
goodnes/ & chyldren in euyl. These men
be wyle to all iniquite: but they haue no
lernynge to do good. And for as moche as
that facoundyous and greke poete He-
siodus, counteth hym good for nothyng:
whiche neyther is wyle of hym selfe/ ney-
ther yet wyl folowe, and do after hym
that gyuerh hym good counseyle. Of what
degre than shall they be counted, whiche

many be chris-
ten men in na-
me onely / but
the very chry-
sten me be they
whiche kepe &
obserue iward-
ly chrystos pie-
ceptes.

A true chusten
ma must dispis-
se the folishnes
of worldly men

he is good for
nothyng sayth
hesiod^{us} whiche
neyther hathe
wysdom / nor yet
wyl lerne it.

To haue know-
ledge is best of
all. To be wyl-
lyng to lerne / &
obedient to the
truth / is also a
good thyng.

To lacke know-
ledge / is a very
euyl thyng.

To disdain to
lerne is worse/
but to withsta-
nde & repugne as-
gaynst the tru-
the to the whi-
che teache the
truth / is worst
of all / & farthest
from grace.

Capto. xi.

Whan they them selfe be moost shamefully decepued / yet neuer cease to trouble, to laugh, to scoorne, and put in feare them whiche al redy be come to their wyttes agayne? But shal not þe mocker be mocked? He that dwelleth in heuen, shall mocke them agayn / & our lord shall laugh them to scoorne. Thou redest in the booke of Sapience / they shall se verely, & shall despyse him / but god shall mocke the. To be mocked of lewde men / is as it were a prayse. And no doubt, it is a blessed thyng to folowe our heed Chyste, & his apostles / & a fearful thyng truly to be mocked of god. I also (sayth wysdome) wyll laugh whan ye peryshe / & mocke you whan that thyng hath hapned to you which ye feared: that is to say / whan they awaked out of theyr dreames, & come agayn to the self, whan it is to late / shall say. These be they whome we haue had in derpyson & reprofe / we for lacke of vnderstandig haue cousted their lyues to be madnes / & their ende to be without honour. This wysdom is beestly: & as James sayth, diabolyske, & of the deuyll / & is an enemy to god / whose ende is destruction. For alway after this wysdom, foloweth as a waytyng seruauant or handmayde myscheuous plumpcion / after presumption, foloweth blyndnes of mynde /

But men say /
ye good me / as
ye lyue now / so
liued suche and
suche pope ho-
ly soles / & this
cam of them / &
so we trust to se
happen of you.

Note how one
vyce bringeth
in an other.

Capto. iij.

after blyndnes of mynde, foloweth seruēt
rage & tyranny of affectiōs & appetytes/ af
ter the tyranny of affectiōs, foloweth the
hole hepe of al vices, & libertē to do what
he lysteth. Than foloweth custome/ after
custome foloweth moost wretched dulnes
or insensibilitie of mynde/ a dasyng of the
wyttes, for lacke of capacite. By whiche
meanes it cometh to passe at length/ that
euyl men perceyue not the selfe to synne. And
whyles they be in suche insensibilitie, with
out any feyng or perceyving of the selfe/ bo
dily death cometh sodenly on them: & after
it, foloweth þe seconde death/ whiche is death
euerlastyng. Thou seest how þe mother of
extreme mischefe, is worldly wysdom. But
of the wysdom of Chyrl, whiche þe worlde
thinketh folyshnes/ this wyse thou redest.
Al good thyngs came to me by hepes with
her/ & inestimable honestie by the hādes of
her. And I reioysed in all thyngs, bycause
this wysdom went before me/ and I was
not ware, that she was mother of al good
thyngs. This wysdom byngeth with her
as companyons, sobrenes, and mekenes.
Mekenes dispolet & maketh vs apte to
receyue the spyrte of god. For in the low
ly, humble & meke persone, he reioyseth to
rest. And whan þe spyrte hath replenyshed
out myndes with his seuēfolde grace/ than

The wysdom
of Chyrl.

Capto. iij.

forthwithall springerth that plenteous er-
 bage of all vertue, with those blisled fruy-
 tes: of whiche þ chefe, is the secrete ioye of
 a clere consience: a ioye knowen of none,
 but onely of suche, to whome it hath chañ-
 ced to taste of it: whiche ioye neuer vanysh-
 erth awaye/ nor fadeth with the ioyes of
 this woꝛlde: but encreaseth and growerth
 to eternal gladnes and myꝛth. This wys-
 dom my brother (after the counseyle of Ja-
 mes) must thou requyre of god, with fre-
 quent & brennyng desyre. And after the coun-
 seyle of the wise man, dygge her out of the
 beynes of holy scripture/ as it were trea-
 sure hyd in þ erth. The chefe parte of this
 wysdom is, that thou shouldest knowe thy
 selfe. whiche woꝛde, to haue descended fro
 heuen, the antiquite byleued: & so moche
 hath that sayinge pleased great auctours/
 that they iudged all plenty of wysdom, to
 be shortly comprehended in this lytell sen-
 tẽce/ that is to wyte/ yf a man knowe him
 selfe. But let the weyght and authorite of
 this doctryne & teachyng be of no valure
 with vs/ excepte it agre with our lernyng.
 The mystical louer in canticis, threteneth
 his spouse / & bydderth her to gete her selfe
 out of þ doores/ except she knowe her selfe/
 saying. O thou beauteful amonge al wo-
 men/ yf thou knowe not thy selfe/ go out

Capto. lxx.

of the dozes, & walke after the steppes of
thy flocke & sorte. Therfore let no man pre-
sumptuously take vpon hym this so great
a thyng/to thynke that he knoweth him-
selfe well ynough. I am not sure whether
any man knoweth his body vnto þ vtter-
most/and than how can a man knowe the
state of his mynde surely ynough? Daule,
whom god so loued, that he sawe the my-
sterpes, y^e of the thyrde heuen/pet durst he
not iudge hymself. whiche thyng doutles
he wolde haue ben bolde to do/ yf he had
knowne hymselfe surely ynough. If so spi-
ritual a man, whiche discerneth al thinges,
& is hymselfe to be iudged of no man/was
not surely ynough knowne to hiself: how
do we carnal men presume? In cōclusion,
let hym seme to be a very vnprofytable
sowdypour/whiche surely ynough neyther
knoweth his owne company/neyther his
ennemyes hoost. But so it is, þ one chrystē
man hath not warre with an other: but
with hymself. And verily a great hoost of
aduersaries spring out of our owne fleshe
out of the very bowels & inwarde parte of
vs: lykwysle as it is red in certeyn poetes
tales, of the bretherne gendred of the erth.
And there is so lytell dyfference bytwene
our ennemy, & our frende/and so harde to
knowe the one fro the other/that there is

Thou mayste
rede of Jason &
dyuers other/
howe they
wed serpent
teeth/ how of
therm spange
gyants/ which
fought among
them selfe/ & flew
eche other.

Capto. iiii.

great leopardy, lest we somwhat recheles
or necligent, defende our ennemy, in steede
of our frende/ or hurte our frende, in steede
of our ennemy. The noble capteyn Josue
was in doute of an aungell of lyght/ saying
Art thou on our parte/ or of our enemyes
parte? Therfore seyng that thou hast take
vpon the, warre agaynst thy selfe/ and the
chefe hope and cōfort of victoꝝ, is yf thou
knowe thy selfe to the vttermoſt: I wyll
paynte a certayne ymage of thy selfe/ as it
were in a table/ & set it before thyne eyen:
that thou mayst pſtyly knowe, what thou
art inwarde/ and within thy skynne.

Of the outward & inward man. Ca. iiii

A man is a cer
teyn monstrous
beest.

A man is than a certeyn monstrous
beest/ cōpact togydet of partes, two
or thre of great dyuersite. Of a soule, as of
a certeyn goodly thyng: & of a body, as it
were a brute or dōmbe beest. For certeyn-
ly, we so greatly excell not al other kyndes
of brute beestes in pſtytnes of body / but
that we in al his natural gyftes, are fōūde
to them inferiours: as concernyng þe soule
berply, we be so recepuable of þe diuine na-
ture: that we may surmoūt aboue the na-
ture of aungels/ & be vnryt, knyrt, & made one
with god. yf thy body had not ben added

Capto. iiii.

to the/thou haddest ben a celestial oꝝ god-
ly thyng. yf this mynde had not bē graffed
in the / playnly thou haddest ben a brute
beest. These two natures bytwene them
self so dyuerse: that excellent workmā had
coupled togyder with blessed cōcorde. But
the serpent the enemy of peace, put them
asonder agayn with vnhappy discorde: so
now they neyther can be separte, without
bety great turment & payne/ neyther lyue
ioyned togyder, without cōtynual warre.
And playnly after the cōmun saying, eche
in the other holdeth the wolfe by þ eares:
& eyther may say very well, & accordyngly
to the other, that proper & pleasaunt verse
of Catullus. I neyther can lyue with the
noꝝ without the. Suche ruffling, wꝝ ang-
lynge, & trouble they make bytwene them
selfe with comberous debate: as thynges
dyuerse/ whiche in dede are but one. The
body verily, as he hymselfe is vpsyble / so
delpteth he in thynges vpsyble. As he is
mortall/so foloweth he thynges tēporall.
As he is heuy/so synketh he downwarde.
On the other parte/the soule myndfull of
her celestypall nature, enforceth vpwarde
with great violence, & with a terrible heft
stryueth & wiasleth with the heuy burthē
of the earthly body. She despyseth þ thynges
that are seen / for she knoweth them to be

God is the au-
thour of peace.

The serpente
is the maker of
debate.

he holdeth the
wolf by the ea-
res/ this puer-
be we vse vpon
thē whiche be
in such cobriace
fro whē they
can in no wyse
ryd them selfe.

The prouerbe
this wise spidg

A certen man
walked in a for-
rest/vpō whom
came a wolfe/ &
he coude make
no other shyfte
but toke hī by
the eares/whi-
che were so
shorte that it
was harde to
hold them: yet
durst he not let
thē go nor laye
hande on his
wepōs for fere
of bytyng / but
held fast & cry-
ed for helpe.

Capto.iii.

transpytoz/ she seeketh true thyngs, whiche
be pmanent & euer abyding: & bycause she
is immortall and also celestiaall, she loueth
thynges imortall & celestiaall/ & reioyseth in
thynges of lyke nature/ estepte she be vt-
terly drowned i the fylth of the body: & by
his contagiousnes be gone out of kynde
from her natyue gentylnesse. And verely,
neither Prometheus, so moche spoken of
amonge poetes, sowd this discorde in vs,
a porcyon of euery beest mynglyng to our
mynde: neyther our prymatyue & first ma-
kyng gaue it/ that is to say/ it spronge not
in vs naturally / or god gaue it not to vs
in our first creacyon: but synne hath euill
corrupted and decayed that, whiche was
well created/ sowynge the porcyon of dissen-
cion bytwene them that were honestly a-
greed. For befoze þ tyme, bothe the mynde
ruled the body without besynes: & the bo-
dy obeyed without grudgyng. Now is it
clene contrary. The ordre bytwene them is
so troubled, the affections or appetytes of
the body stryue to go befoze reason: & rea-
son is in a maner cōpelled to enclpyne & so-
lowbe the iudgement of the body. Thou
mayst compare therfore a man pperly to
a cōmunaltie/ where is debate & parte ta-
kyng in it selfe. whiche cōmunaltie, for as
moche as it is made of sondry kyndes of

poetes sayne
prometheus to
haue made me
of claye / and
though help of
pallas to put
lyfe in the / & a
porcyon of eue-
ry beest / as the
syerfnes of the
lyon / the wyl-
nes of the fore /
the fearefulness
of the hare / & so
of other bestes.

Man is cōpa-
red to a cōmon
welthe or real-
me / where is a
kyng / lordes /
and the cōmon
people.

Capto. iiii.

men gadered togyder/ which be of dyuerse
 & contrary appetytes. It can not be auoy-
 ded, but that moche stryfe shal ryse therin/
 and partes taken oftentymes/ oncles the
 chefe rule and Authozite be in one. And he
 hym selfe be suche a felowe, as wyll com-
 maunde nothynge, but that whiche shal
 be holsome, and profitable for the cōmune
 welthe. And for that cause it must nedes
 be / that he whiche is moost wyse, sholde
 moost beare rule. And he nedes must obey
 that leest pcepueth or vnderstādeth. Now
 there is nothynge more folyshe, than the
 rascall or vyle cōmunaltie. And therfore
 ought they to obey the offycers & rulers/
 and beare no rule nor offyce them selfe.

The noble estates, or suche men which be
 moost auntyent of age/ ought to be herde:
 but so that it lye onely in the kyngs arby-
 tremēt to make statutes & lawes/ whome
 it is mete to be aduertysed, to be put in re-
 membraunce, or conseyled now and than.
 But it is not mete that he sholde be com-
 pelled / or that any man sholde maystry, or
 rule hym. And fynally, the kyng obepeth
 no man, but the lawe onely. The lawe
 muste be correspondent to the oygynall
 decree of nature, or the fyrste example of
 honestie. wherfore yf this orde subuer-
 ted, the vnruly cōmunes, and that tagyng

The kyng
 obeyeth the
 lawe onely.

Capto. tiij.

Reason is kyng
in a man.

The lordes be
certain gentyl
affections.

The comoners
be vyle appet
ytes.

breddes of the cite, stryue to go befoze the
senyours or eldermen: or yf þese lordes
despyse the comaundement of þe kyng/ than
aryseth perplous sedicyon, or dyuysyon in
our comune welth/ye & excepte the prou-
spon, decree or authorite of god socour/all
the mater weyeth & enclyneth to extreme
myschese, and to vtter destruction. In man
reason beareth þe rowme of a kyng. Thou
mayst accompt for the chese lordes certeyn
affections, & them of the body: but yet not
all thinges so beestly. Of the whiche kynde,
is naturall reuerence towarde the father &
mother/loue to thy brethren/a benyuolēt
mynde towarde thy frendes & louers/ cō-
passyon vpon them that be vexed with ad-
uersite, or combred with syknes/ feare of
isamy, sclafder, or losse of thy good name,
desyre of honest reputacyon, & suche other
lyke. But suche affectiōs or passyōs which
be very greatly disagreyng frō the decrees
of reason/ & whiche be cast downe, & must
bowe euen to the vplenes of brute beestes:
thynke & reken those, to be as it were the
most raskal & vile sort of þe comune people.
Of which kynde & sort be lechery, ryot, en-
uy, & suche like diseases/ which al without
exceptiō, must be kept vnder with prison &
punysshment, as vyle & bonde seruauntes,
that they may redze to their mayster, their

Caplo. iiii.

task & worke appoynted to them, yf they
can: but yf not, at the lest þ they may do no
harne. whiche thynges Plato perceyving
by inspiracyon, of god / wrote in his booke
called Time, how þ sones of goddes had
sojged in man, to their owne lykenes, two
kyndes of soules: the one kynde spiritual &
immoztal / the other as it were moztall / in
daunger to byuerse pturbacions oꝝ moztions
of vnquietnes. Of whiche the fyrst is vo-
luptuousnes (as he sayth) the bayte wher
by men are allured & byought to vngryp-
ousnes oꝝ myschefe. The next is sorowe oꝝ
grefe, whiche letteth men / & byueth them
from vertue oꝝ goodnes. After that feare
& presumptuous boldnes / two mad coun-
seylours: whome accompanyeth indurate
wooth, the desyre of vengeaunce. Afoze ouer,
flatering hope, with beestly ymaginacion
and knowlege not gouerned of reason / &
worldly loue, that layeth handes violētly
on al thyngs. These be almost the wordes
of Plato / & it was not vnknownen to him,
the felicity of this lyfe, to be put in refray-
nyng suche pturbacions. For he wyrteth in
the same worke, that they shall lyue lustly
& blessedly / that haue ouercōme these ap-
petytes: & that they shall lyue vniustly &
myserably, that were ouercōme of þ same.
And for the soule, whiche is lyke vnto the

four affecti-
ons of the
mynde / Joye /
sorowe / hope /
and feare.

Capto. iiii.

Reason dwelleth
in the brayne
as in the pa-
lace.

The power
wherin is con-
tained wrath
and hate.

nature of god / that is to saye / for reason;
as for a kyng, he appoynted a place in the
brayne, as in the chiefe toure of our cite: &
as thou mayst se, the hyghest parte of our
body, & nexte to heuen, & most farrc fro the
nature of beestes / as a thyngc verely, whi-
che is bothe of a very thynne bone / & ney-
ther lade with grosse synewes nor fleshe /
but surely furnysshed & appoynted within
and also without, with powers of know-
lege / that no debate myght ryse in our co-
mune welthe / but that he by them, as by
reporters, sholde immediatly perceyue it.
But as touchynge the partes of the mor-
tall soule / that is to wyte / the affectyons
or appetytes, as euery one is / eyther obe-
dyent, or els grudgeth agaynst reason: so
he remoued them fro hym. For bytwene
the necke & the mydrysse, he set that parte
of the soule / wherein is conteyned bold-
nes / wrath or anger / a sedycious affection
verely and full of debate / whiche nedes
must be refrayned: but he is not very bru-
tyllhe or beestly / and therfore he separated
hym in a meane space from the hyghest &
lowest / leest yf he had ben to nygh to ey-
ther of them / he wolde eyther haue trou-
bled the kynges quietnes / or else corrupte
with the contagyousnes of them of the
lowest sortcs, sholde with them also con-

Caplo. iiii.

spyre agaynst hym. Last of all, that pothee
whiche despyeth the voluptuous pleasure
of meate and drynke / wherby also we be
moued to bodily lust / he banysshed vtter-
ly alwaye far fro the kyngs palays, doth one
alowbe bynethe the mydryffe in to the ly-
uer and the paunche / that as it were a cer-
teyn wyld beest vntamed / he sholde there
stable and dwell at the racke : for bycause
that power is accustomed to reyse vp mo-
cyons moost violent / & to be disobedyent
to the commaundementes of the kyng.
What beestlynesse, ye and what rebellyon
is in the lowest porcyon of this power / at
the leestwape the prynces partes of thy bo-
dy may teche the, in whiche parte chesely,
this power of concupiscence rageth and
tyranny reygneeth / whiche also of al mem-
bres onely euer among maketh rebellyon
with vnclenly motions / the kyng cryenge
the contrary / & that in vayne. Thou seest
than euidently, how that this noble beest
man / so goodly a thyng aboue : playnly &
without any excepcon, endeth in an vn-
reasonable or brute beest. But that noble
counseylour, whiche sytteth lyke a kyng or
a ruler in his hygh toure : haupyng alway
in remembraunce his owne begynnyng,
thynketh no fylthy nor lowe thyng. And

The power
wherin is con-
tained desyre.

The ornaments
of a kyng.

Capto. b.

other, a scepter of puaoye/ bycause he doth
cōmaūde nothyng but þ̄ whiche is ryght
and good/ in whose top wyrteth Homere
to syt an egle/ bycause that reason moun-
tyng vp to celestiall thyngs/ beholdeth frō
aboue those thyngs that be on the grounde
disdeynfully / as it were with egles eyes.
In cōclusiō, he is crowned with a crowne
of golde. For golde in the mystycal lettres
moost cōmunly betokeneth wysdom. And
the circle betokeneth, that the wysdom of
the kyng sholde be perfyte & pure in euer
parte. These be the very gyftes or vertues
properly belongyng to kynges. Fyrst that
they be very wysse, that they do nothyng
amysse by meanes of errour & lacke of true
knowlege. And than suche thyngs as they
knowe to be good & ryght / those onely to
wylle & purpose to do: that they do nothyng
agaynst the decree or iudgement of rea-
son inordpnatly, frowardly, & corruptly.
And who so euer lacketh any of these two
poyntes / counte hym to be, not a kyng/
that is to saye, a ruler/ but a robber.

Of the diuersite of affections. Ca. b.

Our kyng Reason may be oppressed
ouerly/ yet bycause of þ̄ eternal lawe
whiche god hath grauen in him, he can not

Laplo. v.

be corrupted, but that he shal grudge & cal
backe. To whome yf the resydue of the co
munaltie wyll obey/he shall neuer comyt
any thyng at all, eyther to be repented oꝝ
of any ieopadye: but all thyngs shal be ad
mynystred with great moderacyon / With
moche quietnes & tranquillite. But as tou
chyng affections/ verely Stoici & Peripo
teticci vary somewhat/ though bothe agree
in this, that we ought to lyue after reaso/
and not after affections. But Stoici wyll,
whā we haue bled for a season (as it were
a scholemayster to teche vs our fyrst pyn
ciples) the affections, whiche immediatly
are stered vp of the sensuall powres / & be
come to the iudgemēt and true examyna
cyon, what is to be enlewed oꝝ chosen / &
what to be eschewed oꝝ forsaken/ that thā
we vtterly dampne and forsake them. For
than are they (as they saye) not onely no
pysite to veray wysdom/ but also hurtful &
nopous. And therfore they wil, that a wys
wylse man shoulde lacke all suche motions/
as diseases oꝝ sycknesses of the mynde/ and
with moche ado some whiche be moze gen
tyll graūte to a wysse man these first moti
ons/ preuentynge reason, whiche they call
fantasies oꝝ ymaginacyons. Peripotentici
teche the affections not to be destroyed vt
terly/ but to be restrayned: & that the vse of

we ought to
lyue after rea
son / not after
affections.

Peripotentici
wyll that affec
tions shoulde be
restrained/ only
thynkyng the
necessary to pr
uoke & stirre
a mā to vertue

Stoicy be the
followers of pla
to which put fe
licite & blessed
nes i the inward
constancy of the
mynde onely/
yf a man were
so armed with
all truce/ that
he myght be
wounded with
no darte of ad
uersitie oꝝ for
tune/ sayeng al
so/ no outward
goodes of fortu
ne nor outward
gyfts of nature
be reqdred neces
saryly vnto fe
licyte: but the
testimony of co
sciēce inwards
to be sufficēt.

Capto.b.

Peripatetic
be Aristotle
followers / whi-
che say / a man
appareled with
al kinde of true
& with a pure
conscience to be a
good man / yet
not happye or
blessed / for they
will beatitude
to rest in the
act & outward
practise of ver-
tue in profitting
the comō welc.
Therefore (say
they) ryche-
frees / streng-
th of body / helth /
eloquence / & such
lyke / to be re-
quired necessa-
rily / without
whiche a man
can not profyte
an other / yet
wolde they not
suche thynges
to be despyed
for loue of the
thyngs the selfe
but to proufyre
the comō welth
& for the coner-
sation of man-
kynde.

them, is not utterly to be refused / for by
cause they thynke them to be gyuen of na-
ture / as a pycke or a spurre, to styre a man
to vertue. As wrath maketh a mā bolde &
hardy / & is a mater of fortitude. Enuy is a
great cause of polycy / & in lyke wyse of the
other. Socrates in a certayne booke that
Plato made, called Phedo / semeth to agre
with Stoici: where he thynketh philoso-
phy to be nothing els but a meditacion or
practisyng of deth / that is to saye, that the
mynde withdrawe her self as moche as she
can frō corporal & sensyble thyngs / & conuer-
her self to these thyngs, whiche be perceyued
with reason onely / and not of the sensyble
powers. First of al therfore, thou must be-
holde & cōsider diligently, al the motions,
mouyngs, or steryng of thy mynde / & haue
them surely knowen. Farthermore, thou
must vnderstāde, no mocions to be so vio-
lent, but they may be eyther refrayned of
reason, or els turned to vertue. Notwith-
standing I heare euerywhere, this conta-
gious opinyon / that some sholde say, they
be cōstrayned to vices. And on þ other syde
many for lacke of knowlege of them selfe,
folowe suche mocions as the saynges or
decrees of reason: in so moch that what so
euer wrath, or enuy doth counseyle or moue
them to do / that they call the zeale of god.

Caplo. v.

And as thou seest one comune welth to be moze vnquiet than another: so is one man moze enclyned or prone to vertue, than another. whiche difference cometh not of the dyuersite of myndes/ but eyther of the influence of celestyall bodyes / or els of our pgenytours/ or els of the byngng vp in youth/ or of þe cōplexion of the body. Socrates fable, of carriers and hōses, good & badde/ is none olde wyues tale: for thou mayst se some to be borne of so moderate, softe, quiet & gentyl disposicyn/ so easy to be handled / to be turned & wynded / that without besynes, they may be enduced to vertue / & renneth forwarde by theyr owne courage without any spurreng. To some elene contrary thou mayst pceyue to haue happened: a body rebellyous as a wylde & kycking hōse: in so moche þe whiche tamereth him/ shal haue ynough to do & swete apace / & yet scarce with a very rough byt/ scarce with a wasse & sharpe spurres, can subdue his fierlines. If any suche one hath hapned to the/ let neuer þe rather thy herte fayle the/ but so moche the moze feruently set vpon it, thynking on this wyse: not the waye of vertue to be stopped or shutte vp fro the: but a larger mater of vertue to be offred vnto the. But and yf so be, that nature hath endued þe with a gentyl mynde/

Some man is more prone to true than iom.

The rebellyon of nature is to be imputed to no man.

Capto. v.

thou art not therfore strenghtway better
than an other man/ but happyer / and yet
agayn on that maner wyse art thou more
happy / that thou art also more bounde.
How be it, what is he þ is endued with so
happy gyftes of nature / whiche hath not
haboudauntly thynges ynough to wrestle
withal. Therfore in what parte shal be p-
cciued most rage or rebellion to be: in that
parte reason our kynge must watche dili-
gently. There be certeyn vices appropriate
to every countree / as to breake promesse, is
fampylar to some: to some ryot or pdiga-
lite: to some bodily lust or pleasure of the
fleshe / & this happeneth to them by þ dis-
posycion of theyr countrees. Some vices
accōpany the complexion of the body / as
appetite & lust for the company of women
& the desyre of pleasures & wanton sportes
accōpany the sanguyne men. Wrath, fier-
nes, cursed spekyng foloweth the coleryke
men. Drolnes of mynde / lacke of actiuite /
sluggishnes of body, & to be giuē to moche
slepe, foloweth the flumatyke man. Enuy
inwarde heynnes, bytternes, to be solyta-
ry, selfe mynded, soleyn, and chozlyshe, fo-
loweth the melancolyke ystone. Some vi-
ces abate & encrease after the age of man /
as in youth, lust of þ body, wastful expen-
ces, and rashnes, or folysh hardynes. In

Some vices
folowe the
countrees.

Some vices
folow the co-
plexcion of
the body.

Vices folow
ynge the age.

Capto. b.

olde age, myggithnes, or to moche lauyng,
waywardnes & auarice. Some vices ther
be whiche shold seme appropriate to kynde
as fyerlines to the man/ vanite to the wo-
man, & desyre of wyke, or to be reuenged.
It fortuneth now & than, that nature (as
it were to make amendes) recōpenseth the
disease or fycknes of the mynde / with an
other certeyn cōtrary good gyfte or pper-
tye. One man is somwhat prone or encl-
ned to pleasure of worldly pastymes / but
nothyng angry / nothyng enuyous at all.
Another is chaste, but somwhat proude or
hygh mynded, somwhat hasty, somwhat
to greedy vpon the worlde. And there be
whiche be vexed with certeyn wonderfull
& farall vices / with thefte, sacrilege, & ho-
micide: whiche truly thou must withstande
with al thy might / against whose assaulte
must be cast a certeyn brassen wall of sure
purpose. On the other syde, some affectiōs
be so nygh neyghbours to vertue / that it
is leopardous lest we sholde be decepued,
the diuersitye is so daūgerous & doutfull.
These affectiōs are to be corrected & amen-
ded / & may be turned very well to that ver-
tue whiche they most nygh resemble. There
is some man (bycause of example) whiche
is soone set a fyre / is hote / at ones prouoked
to anger with the leest thyng in þ worlde.

Vices approp-
riated to kynde.

An yll dyscase
of the mynde
is somtyme re-
compensed with
an other good
gyft or pper-
tye.

Let the vices
whiche drawe
nere vnto vertue
be corrected.

Capto. b.

let hym refrayne & sobre his mynde / & he
 shall be bolde and couragous / nothyng
 faynt herted or fearfull / he shall be free of
 speche, without dissimulaciō. There is an
 oher man somewhat holung, or to moche
 sauyng: let hym put to reason / & he shall be
 called thyrsty & a good husbāde. He that
 is somewhat flaterieng / shall be with mote-
 racyon curters & pleasānt. He that is ob-
 synate, may be cōstant. Solempnes, may
 be turned to grautte. And he that hath to
 moche of folyllhe toys, may be a good cō-
 panyō. And after the same maner of other
 lyghter diseases of the mynde. We must be
 ware of this onely, & we cloke not the vice
 of nature, with & name of vertue / callieng
 heupnes of mynde grautte / crudelite iustice
 enuy zeale / fylthy nyggisshnes thyrste / fla-
 terieng good felowshyp / knauery or rybal-
 dy, vrbānite or mery spekyng. The onely
 waye therfore to felicity, is fyrst that thou
 knowe thy selfe. Secondly, that thou do
 nothyng after affections / but in all thyngs
 after the iudgement of reason. Let reason
 be soude & pure & without corrupcyon: let
 not his mouth be out of taste / that is to
 say / let hym beholde honest thynges. But
 thou wylt say: it is an harde thyng that
 thou cōmaūdest: who sayth nay? And ve-
 rily the sayinge of Plato is true: What so

Put not the
 name of vertue
 to any maner
 of vice.

Know thy self.

Do all thyngs
 after the iuge-
 ment of reason

Capto. b.

euery thynges be fayre & honest / the same
be harde and trauaylsfull to obteyne. No-
thyng is moze harde, than y^e a man wolde
ouercōme hym selfe. But than is there no
greater reward, than is felicity. Iherony-
mus spake that thyng excellently, as he
dothe all other thynges: nothyng is moze
happy, than a chrysten man / to whome is
promysed y^e kyngdom of heuen. Nothyng
is in greater peryll, than he whiche euery
houre is in icopardy of his lyfe. Nothyng
is moze stronge, than he that ouercōmeth
the deuyll. Nothyng is moze weyke, than
he that is ouercōme of the flesshe. If thou
ponder thyne owne strengthe onely / no-
thing is harder, than to subdue the flesshe
vnto the spieryt. If thou shalt lōke on god
thy helper / nothyng is moze easy. Now
therfore, cōceyue thou with all thy myght
and with a feruent mynde, the purpose &
professyon of perfyte lyfe. And whan thou
hast grounded thy selfe vpon a sure pur-
pose / set vpon it, & go to it lustely: mannes
mynde neuer purposed any thyng seruēt-
ly, that he was not able to byng to passe.
It is a greate parte of a chrysten lyfe / to
desyre with full purpose, and with all his
herte, to be a chrysten man. That thyng
whiche at the first syght or metyng / at the
first acqweyntaunce or cōmyng to / shall

The sayng of
saint Jerome.

To be willing
to be a chrysten
man is a great
part of chrysten
doing.

Caplo. b.

The waye of
vertue in pro-
ces waxeth
naye.

seme impossible to be conquered o: thonne,
in pces of tyme, shall be gentyl ynough, &
with ble easy: yea and at lengthe throughe
custome, shall be very pleasaur. It is a ve-
ry proper sayng of Hesiodus. The waye
of vertue is harde at the begynnynge/ but
after thou hast crepte vp to the top, there
remayneth for the very sure quietnes. No
beest is so wyld, whiche waxeth not tame
by the crafte of man. And shall there be no
crafte to tame the mynde, of the tamer of
all thynges? That thou myght be hole in
thy body / thou canst stedfastly purpose, &
comaunde thy selfe for certeyn yeres, to ab-
stayne fro drynkynge of wyne/ to forbear
the fleshe, & company of women: whiche
thyngs the phisician beyng a man, prescri-
bed to the. And to lyue quietly al thy lyfe,
canst thou not rule thyne affectiōs/ no not
a fewe monethes? Whiche thyng god that
is thy creatour & maker comaundeth the to
do? To saue thy body from sycknes: there
is nothyng whiche thou doest not? To de-
lyuer thy body & thy soule also, fro eternal
deth/ wilst thou not these thynges whiche
myrdeles ethnyce & gentyles haue done?

Of the inwarde & outwarde man:
and of the two partes of man/ pro-
ued by holy scripture. Caplo. bjs.

Certaynly I am ashamed in christen
mens behalfe/ of whome the moost
parte folowe as they were brute bestes
their affectyons & sensuall appetytes/ & in
this kynde of warre are so rude & vnererci-
sed/ that they do not as moche as knowe
the diuersitie bytwene reason, & affections
or passyons. They suppose þ thing onely,
to be þ mā whiche they se & fele/ & they
thynke nothyng to be besyde the thynges
whiche offre thēselfe to þ sensyble wyttes
whan it is nothyng lesse than so. What so
euer they greatly couepte/ þ they thynke
to be ryght: they call peace, certayn & as-
sured bondage/ whyle reason oppressed, and
blynded foloweth whyder so euer þ appe-
tyte or affectiōn calleth without resistēce.
This is þ myserable peace, whiche Christ
the authour of very peace that hath made
both one, came to breke/ & erig by holsom
warre bytwene the father & the sonne/ by-
twene the husbāde & the wyfe/ bytwene
those thynges whiche filthy concorde had
puell coupled togyther. Now than let the
authoritie of the philosophers be of lytell
weyght/ excepte those same thyngs be all
taught in holy scripture/ though not with
the same wordes. That the philosophers
call reason/ þ calleth Paule somtyme the
spirit/ somtyme þ inner man/ otherwhyle

Cryst in math
sayth he came
to make not
peace: but dist-
ryon/ to set the
father agaynst
the sonne / the
sonne agaynst
his father / the
wyfe agaynst
her husbāde /
the husbāde a-
gainst his wife
and so forth.
The bystorye
meaneth that
at somtyme
in some places
the husbāde
shoulde accepte
the faythe of
christ only & fo-
low his holsom
doctryne/ & the
wyfe shoulde per-
secute hym/ & so
tyme the wyfe
shoulde folowe
christ and the
husbāde per-
cute her/ & in ly-
ke wise the sonne
his father/ and
the father the
sonne,

Caplo. vi.

Reason / the spi-
rite / the inner
man / the lawe
of the mynde /
be one thyng
with Paule.

Affection / the
fleshe / the body /
the viter man /
the lawe of the
membres / be one
thyng with
Paule.

Peace / lyfe / ly-
bertie of soule /
is the warre.
Deth / bōdage
of the body.

the lawe of the mynde. That they call af-
fectiō / he calleth somtyme the fleshe: som-
tyme þ body: another tyme the viter man
and the lawe of the membres. walke (sayth
Paule) in the spiryte / & ye shall not accom-
plysh the desyres & lustes of the fleshe /
for the fleshe desyret cōtrary to the spy-
ryte / & the spiryte contrary to the fleshe /
that ye can not do what so euer thinge ye
wolde. And in an other place. If ye shall
lyue after þ fleshe ye shall dye. If ye wal-
kyng in the spiryt shall mortifye the dedes
of the fleshe / ye shall lyue. Certayn this is
a newe chaunge of thinge / that peace shuld
be sought in warre / and warre in peace: in
deth lyfe / & in lyfe deth: in bondage liberty
in liberty bondage. For Paule writeth in
an other place. I chastise my body & bring
hym in to seruptude. Here also the liberty.
If ye be led with the spiryt / ye be not sub-
iect to þ lawe. And we haue not (sayth he)
receyued agayne the spiryte of bōdage in
feare / but the spiryte / whiche hath elected
vs to be / & chyldren of god. He sayth in an
other place. I se an other lawe in my mē-
bres repugnyng agaynst the lawe of my
mynde / subduyng me to the lawe of synne
whiche lawe is in my membres. Thou re-
dest with him also of the viter mā whiche
is corrupte / and of the inner man whiche

Capto. bñ.

is renewed daye by daye. Plato put t̄bo
soules to be in one man. Paule in one mā
maketh two mē so coupled togd̄er/ that **A double man**
neyther without other can be yether i he-
uen oꝝ hell: & agayne so separated that the
deth of the one must be y lyfe of the other.
To the same (as I suppose) pertain those
thyngz whiche he wrote to the Thozintes
The fyrst man was made in to a lyuyng
soule. The laste Adam was made in to a **The last adam**
spyrte quychenyng: but that is not fyrst **is Chyſte.**
whiche is spirituall/ but that whiche is ly-
uyng: than foloweth that whiche is spi-
rytuall. The fyrst man came of the erthe,
hym selfe terrestryall. The seconde came
from heuen, & he hym selfe celestyall. And
bycause it shulde moze euydently appere
these thynges to pertaine not onely to
Chyrist and Adam/ but to vs al: he added
sayeng. As was the man of the erth/ suche
are terrestryall & erthly persons. As is the
celestial mā/ suche are the celestial p̄sons.
Therefore as we haue borne the ymage of
the erthly man: euen so nowe let vs beare
the ymage of the celestyall man. For this
I say bretherne, that fleshe & blode shall
not possesse the kyngdom of heuē/ nor cor-
ruption shall possesse incorruption. Thou
p̄ceyuest playnly how in this place he cal-
leth Adam made of erth, that thing which

Capto. vii.

Jacob figu-
reth the spiryt.
Esau the flesh.

Jacob & Esau/
tweldest of Isaac
& Rebecca four-
the in theyr
mothers belly/
the counseled
with god / & he
answered / Of
the hal sp: yng
two contrary pe-
ple which shol-
de euer be at
warre / but the
elder shold ser-
ue the yonger.
Esau was fyrst
borne / & Jacob
folowed / hol-
dyng Esau fast
by the fore.
Afterwarde/
Esau beyng an
hungred / solde
to Jacob his
inheritaunce for
a messe of por-
tage. whā Isaac
was olde / he
bad Esau to
kill some veny-
son / that he
myght eate of
it & blyss the
ere of dy.

in another place he calleth the flesh, and
the vttre mā whiche is corrupte. And this
same thyng certaynly is also the body of
deth / wherewith Paule agreued cryed out
Oh wretched man & I am / who shal deli-
uer me from this body of deth? In conclu-
syon Paule declaring & most dyuers fruite
of the flesh & of the spyrte / writeth in an
other place / sayeng. We that soweth in his
flesh, shal also reape of mothe of his flesh
corruption: but he that soweth in & spiryt
shall reape of mothe of the spyrte lyfe eter-
nal. This is & olde debate of two twynnes
Jacob & Esau / whiche before they were
brought forth in to light, wastled within
the cloysters of the mothers belly. & Esau
berly caught fro Jacob the preemynence
of byrth / & was first borne: but Jacob pre-
uēted him agayne of his fathers blessing.
That whiche is carnall cometh fyrst / but
the spirituall thyng is euer best. The one
was reed / hygh coloured and rough with
heere: the other smothe. The one vnquiet
and an hūter: the other reioysed in dome-
stycall quietnes. And & one also for hūger
solde the right that preynd to hym by in-
herytaunce / in & he was the elder brother:
whyle he enticed with a vyle prest and re-
warde of voluptuousnes / fell from his na-
tue lybertie, in to the bondage of synne.

Capto. vij.

The other procured by craft of grace that
whiche belonged not to hym by ryght of
law. But wene these two brethren though
bothe were borne of one bely / & at one ty-
me / yet was there neuer ioyned ppyte con-
corde. For Esau hateth Jacob / Jacob for
his parte though he quyteth not hate for
hate / yet he fleeth & hath euer Esau sus-
pected / neyther dare come within his daun-
ger. To the lyke wyse, what so euer thyng
affection counsaileth or pfluadeth: let it be
suspected, for the doutfull credence of the
counsaillour. Jacob onely sawe the lord:
Esau as one belytyng in blode lyueth by
the sworde. To conclude whan the mother
asked counsaile of the lord, he answered,
the elder shalbe seruaunt to þ younger. And
Isaac the father added: thou Esau shalt
seruice to thy brother. And the tyme shall
come whan thou shalt make of & lose his
yoke from thy necke. The lord pphecieth
of good & obedyent persons / the father of
yuell & disobedyent psons. The one decla-
reth what ought to be done of al men: the
other tolde afore hande what þ most parte
wolde do. Paule wylleth that the wyfe be
obedyent to her husbande: for better is (sayth
scripture) the iniquite of the man / thā the
goodnes of þ woman. Our Eve is carnal
affection / whose eyen þ subtile & crafty ser

But by the de-
uice & meanes
of the mother /
Jacob shalbe a-
waye his fa-
thers blessing /
and was made
lorde of his
brother.

Then came
Esau waylyng
to haue a bless-
yng / then an-
swered the fa-
ther. I haue
made hym thy
lorde.

After that / Ja-
cob sawe our
lorde face to
face.

In good men
the spirit whi-
che is figured
by Jacob / li-
ueth in the body
obedyent. In
euill men the
fleshe / whiche
is signified by
Esau / ruleth of
hym the Em-
pyre or domini-
on of the sy-
tyte.

The womā
here signify-
eth a carnall
person/whiche
& chaunged by
grace of fayth
foloweth the
bidding of the
spryte in eue-
ry thyng.

The woman f7
sureth affectio
The mā resōn.

Abraham had
a sonne by his
seruaūt Agar/
whose name
was Ismaell/
an other by his
wyfe Sara/
whom he callid
Isaac. Ismael
was moche el-
der thā Isaac/
& in playng to
syther mysen-
treated Isaac/
wherwith Sara
displeased/ bad
Abraham/ put
awaye thy ser-
uaunt Agar
with her son al-
so/which Abia-
ham was loth
to do/ but god

Caplo. vi.

pent daily troubleth & vexeth with tēptac-
cyon/ & the ones corrupted gorthe forthe &
ceaseth not to pūoke & entyce the mā also
thrygh cōsent to be parte taker of the ini-
quite or mischeuous dede. But what redest
thou of the newe woman/ of her I meane
that is obedyēt to her husbāde/ I wyl put
hatred bytwene the (meanyng the serpēt
& the woman) & bytwene her generacion
and thyne/ she shal trede downe thy heed/
& thou shalte lay awaye to her hele. The
serpēt was caste downe on his brest/ the
deythe of Christ weakened his vyolēce/ he
now only lyeth awaye to her hele priue-
ly. But the womā thrygh grace of fayth/
chaūged as it were in to a mā/ boldly tre-
deth down his venymous heed. Grace is
encreased/ and the tyrāny of the fleshe is
dimynyshe. Whan Sara was mynyshe &
decayed/ than dyd Abraham (god beyng
the authour) growe & encrease. And than
he called hym not husbāde but lord/ ney-
ther yet coude she optayne to haue a childe
before she was dyed vp & wooren barayn.
Whar I pray the brought she forth at the
last to her lord Abraham now in her olde
days/ ye & past childe bearyg? Wretly Isaac
that is to say ioy. For as sone as affectiōs
be wored olde & are weake in a man/ than
at the last springeth vp y blisset trāquillite

Capto. vii.

of an inocēt mynde/ with sure quietnes of
the spirit/as it were a continual feast. And as
the fader let not his wife haue her plesure
without aduylment: euen so hath he the
sportyng of the childe togyder suspecte/ I
mene of Isaac with Ismaell. Sara wold
not þ the childe of a bōdwomā & the childe
of a fre womā, wuld haue cōuersacion to-
gyder at þ age: but that Ismael (while as
yet youth is seruent) shulde be banyshted
out of plāce/ lest vnder a colour of pastyme
he myght entyce & drawe vnto his owne
maners, Isaac yet yonge & tender of age.
Now was Sara an olde wyfe & now had
brought forth Isaac/ yet mistrusteth Abrahā,
except the answer of god had aproued
his wyues cōsillayle. He is not sure of the
womā vntyll he herde of god: in al thyngs
that Sara hath sayd to þ/ here her voyce.
O happy olde age of thē, in whom so mozt
tysped is the carnall mā made of the erth,
that he in nothyng bekyeth the spiryte.
Whiche agrement, whether in al thyngs per-
fyte may happen to any mā in this lyfe or
no/ verily I dare not aspyre: peraduenture
it were not expedyt. For eue vnto Paul
was gyuen vniquietnesse & trouble of the
flesch, þ messenger of sathan to vex hī with-
all. And at þ thyrd tyme whan he desyred
the lorde to haue þ messenger taken frō hym

commanded
hī to obey his
wyues request.

Let youth flee
the occasiō
of synne.

Trouble of the
fleshe is expe-
dyent to the
exercyse of ver-
tue & custodie
of humilitie.

Capto. vi.

Then had he none other answer but one
 by this. Paule my grace is sufficient for the,
 For strength is wrought & made p̄fite in
 weaknes. In dede this is a newe kynde of
 remedy. Paule leest he shulde be proude, is
 tempted with pryde, & he myght be stroge
 in Christ, he is compelled to be weake in
 hymselfe. For he bare the treasure of cele-
 styal reuelaciōs in a vessel of erth: that the
 excellēcy shulde depēde of & might of god/
 & not of hymselfe. Whiche one exāple of the
 apostle putteth vs in remēbraunce & war-
 neth vs of many thyngs. First of al & whā
 we be assaulted of vyces/ immediatly we
 must gyue our selfe to prayer/ & often ty-
 mes desyre helpe of god. More ouer that
 tēptaciōs to p̄fite men are not perilous:
 but also are very expedyēt to the cōtyn-
 uance & preseruyng of vertue. Last of al we
 be admonysched & whan all other thyngs
 are full tamed, than the vice of baynglozy
 euen i the chiefe tyme of vertues, layeth a-
 waite: & that this vice is as it were Hydra
 whom Hercules fought withal, a guycke
 mostre long of lyfe & fruitful/ by reason of
 her own woundes/ which at & last ende whā
 all labours be overcome can scarce be de-
 stroyed. Neuerthelesse cōtynuall & impo-
 rtunate labour ouercometh althig. In the
 meane tyme whyle thy mynde rageth & is

whan thou art
 tempted, sal to
 prayer.

Hydra was a
 serpente with
 many heddes/
 of whiche one
 was immortal/
 with her fōght
 Hercules/ and
 whan he smote
 of one hed .viij.
 sprang for it.
 At the laste he
 foughe with a
 burnyng sword
 and so sered he
 theyr neckes/
 that they could
 no more spring

Capto. h̄j.

bered with behemēt pturbaciōs/by al ma-
ner meanes thrust togyder/ pull & drawe
downe/ holde & bynde fast this Protheus
with tough bādes, whyle he goth aboute
to chaūge himselfe in to al wōderful thin-
ges/ in to fyre/ in to þ̄ shap of some terrible
wylde beest, & in to a cēnyng ryuer, & neuer
leauē h̄m vntyll he come agayn in to his
owne natural lykenes & shap. What is so
lyke Protheus, as is the affections & appe-
tites of fooles, whiche drawe thē somtyme
in to beestly & bodily lust/ somtyme in to
mad ire oꝝ wrath/ othertowhyle i to poyson
enuy & straūge fassions of byces? Agreeth
it not wel that the excellēt connyng poete
Virgil sayd: than shal dyuers similitudes
and fassions of wylde beestes delude and
mocke/ for sodaynly he wyll be a fearfull
swyne & foule tygre/ & a dragon ful of sca-
les/ & a lponesse with a reed maane/ oꝝ shal
cōterfayte the quicke sounde of the flame
of fyre. But here haue i remēbraūce what
foloweth. The more he chaungeth hym
self in to al maner of similitudes/ the more
my sōne (sayth Virgil) strayne thy tough
bādes. And also bycause we shal not nede
to returne agayne to fables of poetes/ thou
shalt by then sample of the holy patriarke
Jacob lerne to endure & to wastle lustely
all nyght vnto þ̄ moornyng of godds helpe

Protheus/ that
is to say/ affec-
cyon muste be
holden downe.
Protheus is a
god which
chaūgeth hym
to all maner fa-
cyons. he is a
grete pphesier
but he wyl tell
nothyng with-
out cōpulsyon.

Virgill reher-
seth of arestew
which had lost
his best/ & cōf-
seled with his
mother Cirene
a goddes how
he might resto-
re thē agayne/
she sent him to
pthe⁹ & taught
a craft to bind
hym vntyll he
had tolde the
truth. Than
taught ptheus
howe of a deed
& putrified ore
they might be
restored again.

Capto. vii.

Jacob wrestled
with an aungell
all nyght. who
in the morning
he wold not let
go tyll he had
blessyd hym in
the same place.
The aungell
smot his thigh
& the synewes
steeke / so that
Jacob halted
on the one leg
after that.

begyn to gyue lyght. And thou shalt say/
I wyll not let the departe excepte thou
shalt haue gyue me thy blessing first. But
what rewarde of his victorie & great ver-
tue that myghty & excellēt stronge wra-
stler obtayned / it is certaynly very profyta-
ble to here. fyrst of all god blyssed hym in
that same place. For euermore after that
the temptacyon is overcome / a certayne
synguler encrease of diuine grace is added
vnto a man / wherby he shuld be an other
tyme moche more surely armed than he
was befoze agaynst thassaulte of his ene-
mye. Furthermore by touchyng the thigh
the synewe of the conquerour wyddred
and thronke / and he began to halte on the
one fote. God curseth them by the mouth
of his pphete whiche halt on bothe thes
fete / that is to say / the whiche wyll bothe
lyue carnally / & please god also. But they
be happy in whome carnall affectyons be
so mortified / that they beare & lene moſte
of all to the ryght fete / that is / to the spi-
ryte. fynally his name was chaunged: of
Jacob he was made Israel / and of a besy
wrasteller a quyet persone. After thou haste
chastyled thy fleshe / and crucified it with
bytes and concupyscences / than shall
tranquyllite and quyetnesse without all
trouble come vnto the / that thou mayste

Capto. vii.

be at leyser to beholde the lord/ that thou
mayste taste & sele that the lord is plesant
and swete/ for that thyng is signyfied by
Israell. God is not sene in fyre or in the
whorle wynde & troublous rage of temp-
tacion/ but after the tempest of the dyuell
(if so be thou shalt endure perseuerantly)
foloweth the byssing of a thyne ayre or
wynde of spirituall cōsolacion. After that
ayre hath byrthed quyetly vpon the/ than
applye thyne inwarde eyen/ & thou shalt
be Israell/ and shalt say with hym. I haue
sene my lord/ and my soule is made hole.
Thou shalt se hym that sayde: no fleshe
shall se me. Consyder thy selfe diligently/
if thou be fleshe/ thou shalt not se god:
if thou se hym not/ thy soule shall not be
made hole. Take hede therfore that thou
be a spiryte.

God appereth
after a greates
tempest.

he hath wal-
ked .x. dayes &
.x. nightes vnto
the mounte
of Orell/ where
he prayed in a
caue. A voice
bad hym come
forthe & stande
afore god/ and
then came a
grete wynde/
thā a quaking/
than fire/ & god
not in the fire.
Than folowed
the byssing of a
thyne ayre/ &
than a pyered
god to Aya.

Of thye partes of man/ the spiryte/
the soule/ and the fleshe. Capto. vii.

These thynges afore written were
euen a great deale more than suf-
ficient: neuerthelesse that thou mayste
be somewhat more sensibly knowen vnto
thy selfe/ I will reherse compendiously
the dyuysyon of man/ after the discrep-
cyon of Origene/ for he foloweth Paule

Origene in his
first boke vpon
the Epistle of
paule to the ro-
mans maketh
this diuision.

Capto. vij.

makynge thre partes/the spiryte/the soule
and the fleshe/whiche thre partes Paule
ioyned togyder/ wrytyng to the Thessalo
nicēses. That your spiryte (sayth he) your
soule & your body may be kepte cleane and
vncorrupte/that ye be not blamed or accu
sed at the comynge of our lord Iesu Christ.
And Elaias (leuing out the lowest parte)
maketh mencion of two/sayeng my soule
shall desire & longe for the in the nyght/ye
and in my spiryt & my hert styngs I wyll
wake in the moynynge for to please the.
Also Daniell sayth/let the spirytes & soules
of good men laude god. Out of the which
places of scripture Origene gathereth not
agaynst reason the thre porcions of man/
that is to wete/ & body/ otherwyle called
the fleshe/the most vile parte of vs/wher
in the malycious serpent through originall
trespace, hath wrytten the lawe of synne/
wherwithall we be poked to filthynes:
and also if we be ouercom we be coupled
and made one with the dyuell. Than the
spiryt, wherein we represent & similitude of
the nature of god/ in which also our most
blyssed maker after the original paterne &
example of his owne mynde hath grauen
the eternal lawe of honestie with his syn
ger/that is with his spirit the holy goost.
By this parte we be knyt to god/ & made

The fleshe.

The spiryte.

Capto. vii.

one with him. In the thirde place & in the
mpdes bytwene these two he putteth the
soule/whiche is part taker of the sensyble
wyttes & natural motions. She as one in
a sedicious & wragling comun welth must
nedely ioyne her selfe to y one parte or the
other/She is troubled of bothe partes/She
is at her libertie to whether part she wyl
enclpne. If she forsake the fleshe & couey
her selfe to the partes of the spyrte/She her
selfe shal be spiritual also. But & if she cast
her selfe down to thappetites of the body
she shall growe out of kynde in to the ma
ner of y body. This is it that Paule ment
wrytyng to the Thozintes. Remembze ye
not that he y ioynerh hym selfe to an har
lot is made one body with her: but he that
cleueth to the lord/is one spyrte with him.
He calleth the harlot the frayle & weake
parte of the man. This is that plesaunt &
flatering woman of whom thou redest in
the seconde chapiter of prouerbes on this
wyse. That thou mayst be delpyered from
a straunge woman & from a woman of an
other countre/whiche maketh her wordes
swete & plesaunt/& forsaketh her husbande
to whom she was maryed in her youth/&
hath forgotht the pmesse she made to her
lorde god: her hous bothe to done to derh
and her path is to hell. who so euer gothe

Thou must re
membze the soule
& the spyrte to
be one substans
ce/ but in the
soule be many
powers/as wyt
wyl/ memory:
but the spyrte
is the most pu
re & fardest fro
corruption/the
most high and
diuine porcion
of our soule.

Capax of god
imediately/who
rein god hathe
graued the lawe
of honesty/that
is to saye/ the
law naturall af
ter the sympla
tude of the eter
nall lawe of his
owne mynde.

Capto. vij.

in to hell/ shall neuer returne: nor shall at-
 tayne the path of lyfe. And in the. vij. chap.
 That thou mayst kepe the from an puell
 woman/ & from the flaterpynge tonge of a
 straunge woman/ let not thy hert melte on
 her beautye/ be not thou disceyued with
 her beekes/ for the pryce of an harlot is
 scarce worthe a pece of breed: but the wo-
 man taketh awaye the precyous soule of
 the man. Wyd he not whan he made men-
 tion of the harlot/ the herte & the soule, ex-
 presse by name thre partes of man. Agayn
 in the. ix. chapiter. A folysh woman euer
 bablyng & full of wordes/ swymmyng in
 pleasures/ & hath no lernyng at al/ syteth
 in the doores of her house vpon a stole in
 an high place of the cyte to call them that
 passe by the waye and be goynge in their
 iourney/ who so euer is a chylde/ let hym
 turne in to me: & she said vnto a foole & an
 hertles person: water that is stolen is ple-
 saunter/ & breed that is hyd pruely, is swe-
 ter. And he was not wate that there be gy-
 auntes/ & their gesses be in the bottom of
 hell. For who so euer shall be coupled to
 her/ he shall discende in to hell. And who
 so euer shall departe fro her/ shall be saued.
 I beseeche the with what colours coude
 moze workmanly haue ben paynted and
 set out eyther the venymous entyce-
 ment

Capto. viij.

tes and wanton pleasures of the porpo-
ned fleshe/ prouokynge and temptynge the
soule to fylthynesse of synne/ or els the im-
portuntye of the same, cryenge and stry-
uynge agaynst the spiryte/ or the wretched
ende that foloweth whan she dothe ouer-
come the spiryte. To conclude therfore/
the spiryte maketh vs goddes/ the fleshe
maketh vs beestes: the soule maketh vs
men: the spiryte maketh vs relygious/
obedyent to god/ kynde and mercyfull.
The fleshe maketh vs dyspysers of god/
disobedyent to god/ vnkynde and cruell.
The soule maketh vs indifferēt/ that is
to say/ neyther good nor badde. The spy-
rite desyreth celestyal thynges: the fleshe
desyreth delycate and pleasaunt thynges.
The soule desyreth necessary thynges: the
spiryte carryeth vs vp to heuen: the fleshe
thrusteth vs downe to hell. To the soule
nothyng is imputed: what so euer is car-
nall or springeth of the fleshe, that is fyl-
thy: what so euer is spirytual procedynge
of the spiryte/ that is pure/ perfyte & god-
ly: what so euer is naturall & procedeth of
the soule/ is a meane & indifferent thyng/
neyther good nor badde. Wylt thou more
playnly haue the dyuersyte of these thre
partes shewed vnto the as it were with a
mannes synger? certaynly I wyl assaye.

Laplo. vij.

That whiche
is naturall/de-
serueth no re-
warde.

Thou art vnder the reuerent feare of thy
parētes: thou louest thy brother/thy chyl-
dren & thy frende: it is not of so great vertue
to do these thyngs, as it is abhomyable
not to do the. For why shouldest thou not
beyng a christen mā do that thing whiche
the gentyles by the techyng of nature do/
ye whiche brute beestes do? That thyng
that is naturall shal not be imputed vnto
meryte. But thou arte come in to suche a
strayte case, & eyther the reuerēce towarde
thy father must be dispised, & inward loue
toward thy children must be subdued, the
benyvolēce to thy frende set at naught, or
god must be offēded. What wilt thou now
do? The soule standeth in the myddes be-
twene two wayes: the flesh cryeth vpon
her on thone syde, the spiryte on the other
syde. The spiryte sayth/god is aboue thy
father/ thou art bounde to thy father but
for thy body only. To god thou art bounde
for all thyng that thou hast. The flesh
putteth the in remembraunce/ sayeng. Ex-
cepte thou obey thy father/ he wyl dispe-
ryte the/ thou shalt be called of every man
an vnkynde & vnnaturall chylde/ loke to
thy pfit/ haue respecte to thy good name
and fame. God eyther dothe not se, or els
dispytleth & wetyngly loketh besyde it/
or at þ leest wyl be sone pacified agayn.

Caplo. vii.

Now thy soule douteth/nowe the waues
teth hyther and thyder: to whether of ey-
ther parte she tourne her selfe/ euen that
same shall she be what so euer that is she
goth vnto. If she obey þ harlot the fleshe
(the spiryte dyspyled) she shall be one body
with the fleshe. But & if she lyfte vp her
selfe & ascende to the spiryte (the fleshe set
at naught) she shall be trasposed & chaūged
in to the nature of the spiryte. After this
maner accustome to examyne thyselſe pri-
uēly. The errour of those mē is excedyng
great which oftē tymes wenen that thyng
to be pyte vertue & goodnesse whiche is
but of nature, & no vertue at al. Certayne
affectiōs somewhat honest in apperance/ &
as they were dysgyled with bysers of ver-
tue/ dyscepuen neclygēt psons. The iudge
is hasty & cruell agaynst the felon, or hym
that hath trespassed the lawe: he semeth to
hymselfe cōstant, & of grauyte, vncorrupt,
and a man of good cōscience. Wylte thou
haue this man discusſed? If he fauour his
owne mynde to moche, and folowe a cer-
tayne naturall rygorousnes without any
griefe or sorow of mynde/ paduēture with
some pleasure or delectacyon: yet not lea-
nyng from the offyce & duty of a iudge/ let
hym not forthwith stande to moche in his
owne conceyte. It is an indifferent thyng

The soule
douteth.

Some affecti-
ons be dysgy-
led with visers
of vertue.

An example
of the iudge.

Capto. vii.

that he dothe. But if he abuse the lathe
for priuate hate or lucre: now is it carnall
that he dothe/ and he comytteth murder.
But & if he fele great sorow in his mynde/
bycause he is compelled to dystrope and
kyl him/whom he had leuer haue amen-
ded & lauded: and also enioyne punyschmēt
accozdyng to the trespase, with suche a
mynde/ with suche sorowe of herte/ as the
father comaūdeth his syngulerly beloued
sonne to be cutte/laūced/ or seared: of this
maner shall it be spirituall that he dothe,
The most parte of men through prouelle
of nature and some specyall propertie/ ey-
ther reioyce or abhorre certayne thynges.
Some there be whom bodily lust tyklyeth
not at al: let not them by & by ascribe that
vnto vertue, which is an indifferēt thing.
For not to lacke bodyly lust/ but to ouer-
come bodyly lust, is the office of vertue. An
other man hath a pleasure to fast/ a plea-
sure to be at masse/ a pleasure to be moche
at churche & to say a great deale of psalmo-
dye: examyne after this rule that thyng
whiche he doth. If he regarde the comune
fame or aduantage/ it smelleth of fleshly
and not of the spyrīt. If he do folowe but
his owne inclynacyon (for he dothe that
whiche pleaseth his owne mynde) than
he hath not, wherof he ought so greatly

Some men re-
ioyce naturally
with some cer-
taine thynges

The rule of
true pitie.

Capto. viij.

To reioyce/ but rather wherof he ought to
feare. Beholde a ieopardous thyng vnto
thy selfe. Thou prayest and iudgeth hym
that prayeth not. Thou fastest/ and con-
demnest hym that fasteth not. Who so
euer dothe not that thou dost/ thou thyn-
kest thy selfe better than he: beware leest
thy faste pertayne to thy fleshe. Thy bro-
ther hath nede of thy helpe/ thou in the
meane space momblest by thy prayers vn-
to god/ & wylt not be knowen of thy bro-
thers necessitye. God shall abhorre these
prayers: for how shall god here the while
thou prayest/ whā thou whiche art a man
canste not fynde in thy herte to here an
other man. Perceyue also an other thing.
Thou louest thy wyfe for this cause ones
ly that she is thy wyfe? Thou doest no
great thyng/ for this thyng is comune
as well to infydeles as to the. Or els
thou louest her for none other thyng but
bycause she is to the pleasaunt and dele-
table. Thy loue nowe draweth to thy
fleshywarde. But thou louest her for this
thyng chesely/ bycause thou hast percey-
ued in her the ymage of Christ/ whiche is
godly reuerence/modesty/sobrenesse/cha-
styte: and nowe louest not her in her selfe
but in Christ/ ye rather Christe in her. Af-
ter this maner thou louest spirytually:

Let a chaste
man marke
this well.

The chaste
loue towards
thy wyfe.

Caplo. viij.

Notwithstandinge we shall say more of
these thynges in their places.

Certayne generall rules of true
chrysten lpyunge. Ca. viij.

Enchiridion.

Learnethe
crafte of
vertue.

Now for bycause we haue opened as
me semeth þ way (howe so euer we
haue done it) & haue prepared as it were
certayne stufte and mater vnto the thyng
whiche was purposed. we muste haste to
that whiche remayneth/leest it shulde not
be an Enchiridion/that is to saye/a lytell
treatysle hansom to be caried in a mānes
hāde/but rather a great volume/we wyll
enforce to gyue certen rules/as they were
certayne poyntes of trasslyng/by whose
gydyng & conueyaunce/ as it were by the
gydyng of þ threde of Dedalus, men may
easely plunge vp out of the blynde errours
of this worlde/as out of Labirynth⁹/whi-
che is a certayne comberous maze/& come
vnto the pure and clere lyght of spirituall
lpyung. None other sciēce is there whiche
hath not her rules. And shall the crafte of
blissed lpyung onely/be without the helpe
of all maner pceptes? There is with-
out fayle a certayne crafte of vertuous lpy-
unge and a discyplyne/ in whiche who
so euer exercyse themselfe manfully/them

Capto. viij.

shall fauoure that holy spyrte/ whiche is
the promoter and bynger forwarde of all
holy enforcemēt and godly purposes. But
who so euer sayth/ departe frō vs we wyll
not haue þ knowlege of thy wayes: these
men the mercy of god refuseth / bycause
they fyrste haue refused knowlege. These
rules shall be taken partly of the persone
of god/ of the persone of the dyuell/ and of
our persone/ partly of the thynges/ that is
to say/ of vertues & vyces/ and of thynges
to them annexed/ partely of the mater or
stoffe wherof vertues or vices be wrought
They shall profyte synglerly agaynst thre
yuels, the remanentes of origynall synne.
For though baptyfme haue wyped away
the spotte/ yet there cleaueth styll in vs a
certayne thyng of the olde disease left be-
hynde/ bothe for the custody of humylyte/
and also for the mater & encrease of ver-
tue. These yuels be blyndnesse/ the fleshe
and infyrmytie or weaknesse. Blyndnesse
wth the myst of ignorance dymmeth the
iudgement of reason. For partly the synne
of our first progenytours, hath not a lytel
dusked that so pure a lyght of the counte-
naunce/ resembelaunce or similitude of god/
which our creatour hath shewed vpon vs
And moche more corrupte byngynge by **Nota.**
leude cōpany/ frowarde affectyons/ derk-

Capto. blis.

nesse of vices / custome of synne hath so cō-
 cred it / that of þe lawe grauen in vs of god
 scarce any sygnes or tokens dothe apere.
 Than as I began / blyndnes causeth that
 we in the election of thyngs be as good as
 halfe blynded & discepued with errour / in
 the steede of the best, folowynge the woꝛste /
 preferryng thynges of lesse valure, before
 thynges of greater pryce. The fleshe trou-
 bleth þe affection so moche / þe euen though
 we knowe what is best / yet loue we þe con-
 trary. Infirmyte & weaknesse maketh vs
 that we beyng overcome, eyther with te-
 dyousnes or with temptation / forsake the
 vertue whiche we had ones gotten & at-
 tained. Blyndnes hurteth the iudgemēt:
 the fleshe corrupteth the wyll: infirmyte
 weaketh cōstancye. The fyrst poynte ther-
 fore is, that thou can discerne thyngs to be
 refused, from thynges to be accept. & ther-
 fore blyndnes must be take away: lest we
 stamble or stagger in þe election of thynges.
 The next is / that thou hate the yuell as
 sone as it is ones knowne / and loue that
 whiche is honest and good: and in this
 thyng the fleshe must be overcome / lest
 contrary to þe iudgemēt of the mynde, we
 shulde loue swete and delectable thynges
 in the steede of hollosom thyngs. The thyrde
 is / that we cōtinue in these thyngs which

Exyl must be
 knowne & had
 in hate.

Capto. ix.

We began well: and therfore the weaknes must be vnderfet/ leest we forlake the way of vertue with greater shame, than if we had ben neuer aboute to walke or enter therein. Ignoraunce must be remedied/ that thou mayst se which way to go. The flesch must be tamed, leest the lede the asyde out of the hygh way/ ones knowen in to bypathes. Weaknesse must be cōforted/ leest whan thou hast entred in to the strenght way, thou shouldest eyther saynte or stoppe or turne backe agayne/ or leest after thou hast ones set thy hāde to þe plow thou shouldest loke backwarde/ but must reioyce as a stronge gānt to haste the way/ euer stretchyng forth thy self to those thyngs which be afoze the, without remēbraunce of those thyngs which be behynde the/ vntyll thou mayst lay hande on the reward apoynted, & on þe crowne pmissid to them þe cōtynue. Vnto these thre thyngs therfore, we shall aplye certayn rules accordyng to our lytel power.

Perceiueraunce
must be had.

Agaynst the yuell of ignoraunce
the fyrst rule. Capto. ix.

But in as moche as saythe is þe onely gate vnto Christ/ the fyrst rule must be that thou iudge very wel bothe of him

we must iudge
wel of scripture

f. iiii.

Capto. ix.

Counterfayte
not euyl psons

Probacions of
chriſten fayth.

that thou byleue not with mouth onely/
not fayntly/not neclygently/not doutful-
ly/ as the cōmune raskall of chriſten men
do: but let it be ſet faſte and immouable
thꝛoughout all thy bꝛest/not one ſote to be
contayned in them, that apertayneth not
greatly vnto thy helthe. Let it moue the
nothing at all, that thou ſeeſt a gret parte
of men ſo lyue/ as though heuen and hell
were ſome maner tales of olde wyues/to
feare or flater yong chyldꝛen withall: but
byleue thou ſurely/ and make no haſte.
Though the hole worlde ſhulde be madde
at ones/ though the elementes ſhulde be
chaūged/though the aūgels ſhulde rebell:
yet verite can not lye/it can not but come
whiche god tolde befoꝛe ſhulde come. If
thou byleue he is god/ thou muſte byleue
nedes that he is true alſo. On this wyſe,
thinke without wauering/nothyng to be
ſo true/nothyng to be ſo ſure/ & without
doute of theſe thinges, whiche thou hereſt
with thyne eares/whiche thou pſently be-
holdeſt with thyne epen/whiche thou hā-
deſt with thy hādes/ as theſe are whiche
thou redeſt in ſcriptures/ whiche god of
heuen/ that is to ſay verite gaue by inſpi-
ration/whiche the holy pphetes brought
forth/ and the bloode of ſo many martyrs
hath approued: vnto whiche now ſo ma-

Capto. ix.

ny hundred yeres the consent of all good men hath agreed & set their seales: whiche Christ here beyng in fleshe bothe taught in his doctryne and expressely represented or counterfayted in his maners and lyuynge. Vnto whiche also myracles beare wytnes/whiche the dyuels cōfesse/& so moche byleue/ that they quake and tremble for feare. Last of al, whiche be so agreeable vnto the equitye of nature/ whiche so agree bytwene themselfe/& be euery where lyke themselfe/whiche so rauysbeth the myndes of them that attende/ so moueth and chaungeth them. If these so great tokens agree vnto them alone/ what the dyuels madnesse is it to doute in the faythe? At the leest way of thyngs passed, make a cōiecture of thynges to come. Howe many & howe great thyngs also/ howe incredyble to be spoken byd the prophetes tell before of Christ: whiche of these thyngs came not to passe: shal he in other thynges disceyue whiche in them disceyued not? In conclusion the pphetes lyed not/ & shal Christ the lord of prophetes lye? If with this & suche other lyke cogytacyons, thou often styre vp the flame of fayth/ and than frequently desyre of god to encrease thy fayth, I shall meruayle if thou canst be any lōge tyme an yuell man. For who is all toge-

Caplo. x.

der so vnhappy and full of myschefe but
that he wolde departe from vyces/ if so be
he bitterly byleued that with these mo-
mentany pleasures/ besyde the vnhappy
veracyon of conspēce and mynde/ is pur-
chased also eternall punysshmentes. On
the other syde/ if he surely byleued, for this
tempozall and lytell woꝝldly veracyon, to
be gyuen vnto good men an hundred folde
ioye of pure conspēce, and at the laste,
lyfe immoztall.

The seconde rule. Caplo. x.

We must entre
in to the waye
of helthe or sal-
uacion boldly/
and with a co-
rde courage.
Et the fyrst poynte be therfore that
thou doute in no wyse of þy promyses
of god. The next þy thou go vnto the way
of lyfe/ not slouthfully/ not fearfully: but
with sure purpose/ with all thy hert/ with
a cōfydent mynde/ & (if I may so say) with
suche mynde as he hath that wolde rather
fpyght than dꝛynke: so that thou be redy at
all houres for Christes sake to lese bothe
lyfe & goodes. A slouthful man wyll & wyll
not. The kyndom of heuen is not gotten
of neclýgent & recheles yfons/ but playn-
ly reioyseth to suffre byolēce: And byolent
yfons byolēterly obtrayne it. Suffre not the
affection of them whom thou louest syn-
gularly to holde the backe hallyng thyder

Capto. x.

Warte: let not the pleasures of this worlde
call the backe agayne: let not the care of
thy household be any hyndraunce to the.
The chayne of worldly besynesse must be
cut asonder/ for surely it can not otherwise
be losed. Egypt must be forsaken in suche
maner, that thou turne not agayne in thy
mynde at any tyme vnto þ fleshe pottes.
Sodoma must be forsake vtterly hastely,
ye & at ones: it is not laful to loke backe.
The woman looked backe, and she was
turned in to þ ymage of a stone. The man
hath no leysse any where to abyde in the
regyon/ but is comaunded to haste in to
the mountayne/ onelesse he had leuer pe-
ryshe. The prophete cryeth out that we
shulde flee out of the myddes of Babylon.
The departyng of þ israelytes fro Egypt,
is called flyght or connyng awaye. We be
comaunded to flee out of Babylon haste-
ly/ and not to remoue a lytell and a lytell
slowly. Thou mayst se the moste parte of
men prolonge the tyme/ and with very
slowe purpose go aboute to flee from by-
ces. Whan I haue ones rydde my selfe out
of suche and suche maters/ saye they/ ye
whan I haue brought that & that besyn-
nes to passe. Oh foole, what & if god this
same day take agayne thy soule from the?
perceyuest thou not one besynes to ryse of

Egypte synne
fleshy bondage/
afflicciō/vices/
and byudnes.
The israelyt
being a hogred
in deserte/ wys-
hed to go back
agaïne to E-
gypt/ sayng to
Moyses / how
happy were we
whan we sate
there by the
pottes of fleshy.

Loth was com-
maunded to de-
parte hastelye
out of Sodo-
ma / and not to
loke backe/ his
wyfe looked
backe / and
was turned in
to a salt stone.
so we may nei-
ther with the
israelytes de-
sire to go back
agaïne to the
pleasure of E-
gypt of vices &
synne: neither
with the wyfe
of Loth may
looke backe as
gaim to our old
conuersation.

Caplo. x.

an other/and one vyce to call in an other.
 Why rather doest thou not to daye that
 thyng whiche the soner thou doest/ the
 easyer shall it be done: Be dyligent some
 other where: in this mater to do rashly,
 to rōne heedlonge, and sodaynly, is chiefe
 of all and moste profytable. Regarde not
 no: ponder howe moche thou forsakest:
 beyng sure that Christ onely shal be suffy-
 cient for all thyngs. Onely be bolde to cō-
 myt thy selfe to hym with all thyne heart.
 Se thou mistrust thyne owne selfe. Aduē-
 ture to put vnto hym al the gouernaunce
 of thy selfe. Trust to thy selfe no longer:
 but with full cōfydence cast thy selfe from
 thy selfe to hym/and he shall receyue the.
 Cōmytte thy care & thought to the lord/
 and he shall nouryshe the by/ that thou
 mayst synge the songe of y same prophete.
 The lord is my gouernour/ and I shall
 lacke nothyng. In a place of pasture he
 hath set me/by the water syde of comforte
 he hath brought by me: he hath cōuerted
 my soule. Be not mynded to parte thy self
 in to two: to the worlde and to Chyrche.
 Thou cannest not serue two maysters:
 there is no felowshipp bytwene god and
 Belial. God can not awaye with them
 whiche halte on bothe their legges: his
 stomake abhorreth them whiche be ney-

There may be
 no prolongyng
 tyme in heyns
 vyces.

Confidence
 in god.

Serue Churche
 all togyther / &
 no man els.

Capto. x.

ther hote nor colde/ but luke warme. God is a very ialouse louer of soules: he wyll possesse onely and all toggyder that thyng whiche he redemed with his bloode. He can not sustre the felowshyp of the dyuell whome he ones ouercame by his dethe.

There be but two wayes onely. The one whiche by folowynge & affectyons ledeth to perdycon. The other whiche through mortyfyng of the fleshe: ledeth to lyfe. Why doutest thou in thyselfe: There is no thyrde way. In to one of these two, thou must nedes entre/ wylt thou or wylt thou not. What so euer thou arte/ or of what degree/ thou muste nedes entre in to this strapte way/ in whiche fewe mortall men walke. But this waye Christe hym selfe hath trode/ and haue troden sythe the worlde began, who so euer pleased god.

This is doutlesse & ineuitable necessite of the goddesse Ad:asta. It can not be chose, but & thou must be crucyfied with Christ as touchyng the worlde/ if thou purpoe to lyue with Christ. Why lyke fooles flatter we our selfe. Why in so weyghty a matter disceyue we our selfe? One saith/ I am not of the clergye or a spiritual man/ I am of & worlde/ I can not but vse the worlde. An other thynketh/ though I be a preest yet am I no monke/ let hym loke vpon it.

Two wayes
onely / the one
of ialuacio / the
other of gduco

Ad:asta nemes
is or Rhamnus
is a goddes
whiche punys
syeth inuolue /
the forbidden
that any man
loke to hygher
if any so do / he
escapeith not /
vnpunysshed /
though it be
neuer so late / yf
any be to ful of
involence / we
say / take heed /
Rhamnus
seeth the well
ynoughe.

Capto. x.

Every man
purreth to an
other the lyfe
of Chyſte and
ſayengs of his
apoſtles.

The woulde.

The rewarde
is grue to hym
that labourith.

And the monke alſo hath ſoude a thing to
flater hiſelfe wittal/though I be a mōke
ſayth he, yet am I not of ſo ſtrayte an or-
dre as ſuche & ſuch. An other ſayth. I am a
yong man/I am a gentle mā/I am ryche
I am a courtier/& to be ſhort a pryncce/thoſe
thyngs pertayne not to me whiche were
ſpoken to thapostoſles. Oh wretche than a-
perteyneth it nothyng to the ꝑ thou ſhul-
deſt lyue in Chyſt? If thou be in ꝑ worlde/
in Chyſt thou art not. If thou call ꝑ ſkye/
the erthe/ the ſee/ & this cōmune arze the
worlde: ſo is there no mā whiche is not in
the worlde. But & if thou call the worlde
ambicion/deſpyre of honour/promociō of
authoryte / pleasures/ couerouſneſſe/ bo-
dyly luſt: certaynly ſo arte thou worldly,
a chyiſten man thou arte not. Chyiſt ſpake
indifferently to al men: who ſo euer wolde
not take his croſſe & folowe hym/ coude be
no mete man for hym/ or be his diſciple.
To dye with Chyiſte as touchyng the
fleſhe, is nothyng to the/ if to lyue by his
ſpiryte pertayneth nothyng to the. To be
crucifyed as touchig the worlde, prayneth
nothyng to the/ if to lyue godly or in god
prayne nothyng to the. To be buried togy-
der with Chyiſt belōgereth nothyng to the/
if to aryle agayn to eternal gloꝝy, belonge
nothyng to the. The humilite/pouerte/ tri-

Capto. x.

bulacion/ byle reputacyon/ the laborious
 agonyes & sorowes of Christ, pertayne no
 thyng at all vnto the: if the kyngdome of
 hym ptaune nothyng vnto the. What can
 be moze leude than to thynke the rewarde
 to be comune as well to the as to other: &
 yet neuerthelcse to put the labours wher
 by the rewarde is obtayned, from the to a
 certayne fewe persons. What can be moze
 wanton or nyce than to desyre to reygne
 with the heed: & yet wyll take no payne
 with hym? Therfore my brother loke not
 so greatly what other men do/ & in cōpa-
 ryson of the flatter or please thy selfe. To
 dye as touching synne, to dye as touching
 carnall desyres, to dye as touchynge the
 woylde, is a certayne harde thyng, & kno-
 wen to very fewe/ ye though they be mō-
 kes/ & yet is this the comune & general p^r monkes
 fessyon of all chrysten men. This thyng a
 great whyle agoe thou hast sworne & ho-
 lyly pmpsed in thy tyme of baptyisme. Than
 which both, what other thing can ther be
 eyther moze holy, or religyous? eyther we
 must persyste/ or els without exceptiō, we
 must go this way to helth, whether we be
 kyngs/ or pooze plowmē. Notwithstāding
 though it fortune not to al mē to attayne
 the persyte counterfaytynge & folowynge of
 the heed/ yet al must enforce with fete and

Caplo.xi.

handes to come therto. He hath a great parte of a chriſten man/ whiche with all his herte/ with a ſure & ſtedfaſte purpoſe, hath determyned to be a chriſten man.

The thyrde rule. Caplo.xi.

But leſt that thyng feare the fro the waye of vertue, bycauſe it ſemethe harpe and greuouſ/ partly bycauſe thou muſt forſake worldly comodites, partly bycauſe thou muſt fyght continually agaynſt the very cruell enemyes/ the fleſhe/ & dyuell & the worlde: ſet this thirde rule before the allway. Beare thyſelfe in hâde that all the fearful thigs & fantaſies, which apere forthwith vnto the, as it were in þ firſt entring of hel: ought to be couëted for a thing of naught/ by the xâple of Virgils Eneas. For certaynly if thou ſhalt cõſider the very thyng ſomewhat groundly & ſtedfaſtly (ſet-tyng at naught theſe aparêt thyngs which begyle thyne eyes) thou ſhalt perceyue that none other way is moze comodious than the way of Chriſt. Though thou account this thyng not at all, that this way onely leadeſh to eternall lyfe/ & though thou haue no reſpecte vnto the rewarde. For I beſeeche the) what kynde of luyngge after the cõmune courſe of the worlde, is there

Eneas i the vi.
boke of Virgil
went downe in
to hell/ accõpa-
nyed with the
pphetesſe Sy-
byl. In the firſt
entree appered
many fantaſy-
es and wõder-
ful mōſters/ not
ſo peryllous in
bede as they
apperyd.

Capto. xi.

that thou canst chole, in which thou shalt
not beare / & suffice many thinges haboun-
dantly, bothe carefull & greuous? who is
he, that knoweth not the lyfe of courtiers
to be full of greuous labour, and wret-
ched myserie: excepte it be eyther he, that
neuer proued it, or certaynly a very natu-
rall foole? Oh immortall god, what bon-
dage muste be suffered there, how longe,
and how vngoodly, euen vnto the lyues
ende? what a comberous besynesse is the-
re, in sekynge, in purchasyng the pry-
nces loue and fauoure. A man must flatter
to obtayne the fauour of all suche as may
eyther hynder or further one. The coun-
tenaunces must now and than be fayned
and newe fasshoned. The iniuries of the
greater men, must be whyspered & mutter-
ed with sylence secretely. Consequently,
what kynde of euyl lyfe can be ymagy-
ned / wherof the lyfe of warrpours is not
full? Of eyther lyfe mayst thou be a very
good wytnesse / whiche hast lerned bothe,
at thyne owne peryll. And as touchynge
the marchaüt man, what is it that he ey-
ther dothe not, or suffreth not, sleynge po-
uertye by se, by lande, throught fyre & wa-
ter? In marrymony, what a mountayne
of housholde cares be there? what myserie
feale not they there, whiche proueth and

The lyfe of
warrpours,

The lyfe of
marchautes;

The misery of
marrymony,

Capto. xi.

In bearynge
of offyces.

A chryſten mā
obteyneth me-
ryte in euery
thyng.

hath experyence therof. In bearyng of off-
ces, how moche vexacion? how moche la-
bour? & how moche peryl is there? Whiche
waye so euer thou turne thy selfe: an huge
cōpany of incōmodytyes meteth the. The
very lyfe of mortal men of it selfe, without
addicion of any othet thyng, is combred &
rangled with a thousand myseries: which
be cōmune and indifferēt, as well to good
as bad. They al shall growe in to a great
heape of merytes vnto the, yf they shall
fynde the in the way of Chriſt. If not, they
shall be þ more greuous / more ouer fruyt-
lesse / and yet must neuerthelesse be suffred.
Who so euer be sowdypours of this worlde
/ fyrst how many yerres do they pante /
blowe / sweate / and canuaſſe the worlde /
tourmentynge them selfe with thought &
care? more ouer, for how transytozpe, and
thynges of naught? Laste of all, in how
doutfull hope? Adde to this, that there is
no rest, or easement of myseryes / in so mo-
che that the lenger they haue laboured,
with the more greſe they do labour. And
whan all is passe, what shall the ende be
of so tedypous and laborous a lyfe? verlyp
eternall punysshment. So now and with
this lyfe compare the waye of vertue /
whiche at the fyrst sealeth to be sharpe /
in proceſſe is made easyer / is made plea-

Capto. xi.

saunt and delectable/ by whiche waye also we go with very sure hope to eternall felicitye. Were it not the vttermoste madnesse, to haue Ieuier with equall labour to purchase eternall dethe, rather than lyfe immortall? yet are these worldly men moche madder than so/ whiche chose with extreme labour, to go to labour euerlastynge: rather than with meane labours, to go to immortall quyetnesse. More ouer, yf the waye of pietie or obedyence to god, were moche more laborious, than the waye of the worlde: yet here the greuousnesse of the labour, is swaged with the hope of rewarde/ and the coforte of god is not lackynge, whiche tourneth the bytternesse of the gall in to the swetnesse of hony. There one care calleteth in an other/ of one sorowe springeth an other/ no quyetnesse is there at all. The labour and affliction withoutforth/ the greuous cares and thoughtes withoutforth, causen the very easementes to be warpe and bytter. These thynges so to be, was not vnknowen to the poetes of the gentyles. whiche by the punishment of Ticius/ Ixion/ Tantalus/ Sisyphus/ and of Penrheus/ paynted and described the mysetable, and greuous lyfe of lewde and wretched persones. whose also

Ticius/ because he wolde haue ioynd with Apollos mother/ was caste of apollo down to hell/ where vultures gnawe his herte/ euer encreasynge agayne.

The meanyng of the fable is this/ he was a great man and conde not be contented but wold haue more: and aduanced hym selfe to more honour/ & wold haue put Apollo out of his cotre/ whiche signyfied by his mother/ but Apollo subdued hym and spoiled hym

Capto. xi.

of his posses-
sions so that af-
terward he ly-
ued in care and
mysery among
the lowest sort/
he coude not ob-
tayne any fur-
ther honour.

yrion was cast
of Juno (lady
of honour) into
hell / where he
ronneth roside
and cōtynually cō-
passeth for ho-
nor / but he cou-
de not obtayn.
Sisyphus rol-
leth a stone fro
the hyll tote to
the top / thā fly-
deth the stone/
and he dyscedeth
to fetch he m
vp agayne.

Ambytion is
euer at the hyl
foote. he is ne-
uer so hyghe:
but that he
hathe one hyll
more to dilyn.
he seeth one
thyng more
whiche he co-
uergeth.

Is that late confessyon in the boke of Sa-
ppence. We be werped in the waye of int-
quite & perdyon / we haue walked harde
wayes / but y waye of god we knewe not.
What coude be eyther fylthyer or more la-
borpous, than the scruptude of Egypte?
What coude be greuouser, than the capty-
uite of Babylon? What more intollerable,
than the yoke of Pharao & of Nabugod-
nosor? But what sayth Chyrste? take my
yoke vpon your neckes: and ye shall fynde
rest vnto your soules? My yoke (saith he)
is pleasaut / & my burthen lyght. To speke
briue / no pleasure is lackynge, where is
not lackynge a quiet consyence. No mys-
ery is there lackynge, where an vnhappy
consyence crucifyeth the mynde. These
thynges must be taken, as of moost cer-
taynte. But and yf thou yet doute, go aske
of them whiche in tyme passed haue ben
conuerted out of the myddle of Babylon
vnto the lord: & by experyence of them at
the leest waye byleue, nothyng to be more
troublous & greuous than vices: nothyng
to be more casy or of quykter speede, than
not to be drowned in besynesse / nothyng
more cherefull & more confortable, than is
vertue. Fewerthelesse go to, let it be that
the wages be lyke / and that the labours
be lyke also / yet for all that, how greatly

Caplo. xi.

ought a man to desyre to warre vnder the
standarde of Chryst / rather than vnder the
banners of the deuyl. ye hold moche leuer
were it, to be hered, or to suffre affliction
with Chryst / than to swymme in pleasu-
res with the deuyl. More ouer, ought not
a man with wynde & wether, with wyppes
sayle, and swyftnes of hoyses, to fflye from
a loyde, not very fylthy onely, but also ve-
ry cruell and disceytfull: whiche requireth
so cruell seruyce, and so straye a taske /
whiche promyseth agayne thynges so vn-
certayne, so caduke, so transitory, so soone
vayne and vanyshynge awaye. Of the
whiche self thynges, yet disceyueth he the
wretches, & that not seldome. Or though
he persourme his promesse ones / yet an
other tyme, whan it pleaseth hym, he tak-
eth them awaye agayne / so that the so-
rowe and thought for the losse of thynges
ones possessed, is moche more than was
the greuous labour in purchasyng them.
The marchaunt man, after he hath myng-
led togyder bothe ryght and wryonge, for
the entent of encreasynge his goodes / af-
ter he hath put his honest reputacyon of
good repoyre, that is spronge of hym, his
lyfe, his soule in a thousande iopardyes /
be it that the chaunce of fortune happe
aryght, what other thyng with all his

Tantalus stan-
deth styl in hell
in a ryner of
wyne / euer a-
thurst / & al ma-
ner of fruytes
aboute hym / &
yet he is euer
hungry / neither
is suffred to
drynke or eate.

Couetous men
dare not vse
theyr goodes:
but be hungry
and thursty for
more.

Pentheus was
turned in to an
hart / & eaten of
his owne dog-
ges / & he dyd
non other thin-
ge all his lyfe
but hunte & fo-
lowe dogges /
so he consumed
hym selfe & his
substaunce like
a fole wretched
ly & bestly.

The troublous
care of a mar-
chaunt.

Capto. xi.

of his possessy-
ons/so that af-
terward he ly-
ued in care and
mysery among
the lowest sort/
⁊ coude not ob-
tayne any fur-
ther honour.
⁊ Ion was cast
of Juno (lady
of honour) into
hell / where he
rommeth roside
⁊ cōtynually cō-
passeth for ho-
nor/ but he cou-
de not obtayn.
Sisyphus rol-
leth a stone fro
the hyll fote to
the top/ thā sly-
deth the stone/
⁊ he dyscedeth
to fetch he m
vp agayne.
Ambytion is
euer at the hyl
foote. he is ne-
uer so hyghe:
but that he
hathe one hyl
more to clym.
he seeth one
thyng more
whiche he co-
uetyeth.

is that late confessyon in the boke of Sa-
ppence. We be werped in the waye of in-
quite ⁊ perdicyon/ we haue walked harde
wayes/ but þ waye of god we knewe not.
What coude be eyther fylthyer or more la-
boryous, than the scrupitude of Egypte?
What coude be greuouser, than the capty-
uite of Babylon? What more intollerable,
than the pocke of Pharaos ⁊ of Nabugow-
noloz? But what sayth Chrysle? take my
pocke vpon your neckes: and ye shall fynde
rest vnto your soules? My pocke (saith he)
is pleasur / ⁊ my burthen lyght. To speke
briue / no pleasure is lackynge, where is
not lackynge a quiet conscience. No mys-
ery is there lackynge, where an vnhappy
conscience crucifyeth the mynde. These
thynges must be taken, as of moost cer-
taynte. But and yf thou yet doute, go aske
of them whiche in tyme passed haue ben
conuerted out of the myddle of Babylon
vnto the lord: ⁊ by experyence of them at
the leest waye byleue, nothyng to be more
troublous ⁊ greuous than vices: nothyng
to be more easie or of quykter speede, than
not to be drowned in besynesse/ nothyng
more cherefull ⁊ more confortable, than is
vertue. Neuerthelesse go to, let it be that
the wages be lyke / and that the labours
be lyke also / yet for all that, how greatly

Caplo. xi.

ought a man to desyre to warre vnder the
standarte of Chryst / rather than vnder the
banners of the deuyl. ye how moche leuer
were it, to be hered, or to suffre affliction
with Chryst / than to swymme in pleasu-
res with the deuyl. More ouer, ought not
a man with wynde & wether, with wyppe
sayle, and swyftnes of horses, to flye from
a loyde, not very fylthy onely, but also ve-
ry cruell and disceytfull: whiche requireth
so cruell seruyce, and so strayte a taske /
whiche promyseth agayne thynges so vn-
certayne, so caduoke, so transitory, so soone
badyng and banysshynge awaye. Of the
whiche self thynges, yet discepueth he the
wretches, & that not seldome. Or though
he persourme his promesse ones / yet an
other tyme, whan it pleaseh hym, he tak-
eth them awaye agayne / so that the so-
rowe and thought for the losse of thynges
ones possessed, is moche more than was
the greuous labour in purchasyng them.
The marchaunt man, after he hath myng-
led togyder bothe ryght and wronge, for
the entent of encreasyng his goodes / af-
ter he hath put his honest reputacyon of
good repute, that is spronge of hym, his
lyfe, his soule in a thousande iopardyes /
be it that the chaunce of fortune happe-
arpyght, what other thyng with all his

Tantalus stan-
deth styll in hell
in a ryner of
wyne / euer a-
thurst / & al ma-
ner of fruytes
aboute hym / &
yet he is euer
hugry / neither
is suffred to
drynke or eate.

Couetous men
dare not vse
theyr goodes:
but be hungry
and thursty for
more.

Pentheus was
turned in to an
hart / & eaten of
his owne dog-
ges / & he dyd
non other thin-
ge all his lyfe
but hunt & fo-
lowe dogges /
so he consumed
hym selfe & his
substaunce like
a fole wretched
ly & beestly.

The troublous
care of a mar-
chaunt.

Capto. xj.

In bearynge
of offyces.

A chryſten mā
obteyneth me-
ryte in euery
thyng.

hath experyence therof. In bearyng of off-
ces, how moche veracion? how moche la-
bour? & how moche peryl is there? whiche
waye so euer thou turne thy selfe: an huge
cōpany of incōmoditytes meeteth the. The
very lyfe of mortal men of it selfe, without
addicion of any other thyng, is combred &
tangled with a thousand myseries: which
be cōmune and indifferēt, as well to good
as bad. They al shall growe in to a great
heape of merytes vnto the, yf they shall
fynde the in the way of Christ. If not, they
shall be y more greuous / more ouer fruct-
lesse / and yet must neuerthelesse be suffred.
Who so euer be sowdypours of this worl-
de / fyrst how many yerres do they pante /
blowe / sweate / and canuasse the worlde /
tourmentynge them selfe with thought &
care? more ouer, for how transytoye, and
thynges of naught? Laste of all, in how
doutfull hope? Adde to this, that there is
no rest, or easement of myseryes / in so mo-
che that the lenger they haue laboured,
with the more grefe they do labour. And
whan all is paste, what shall the ende be
of so tedyous and laborous a lyfe? verely
eternall punysshment. So now and with
this lyfe compare the waye of vertue /
whiche at the fyrst sealeth to be sharpe /
in procelle is made easer / is made plea-

Caplo.xi.

saunt and delectable/ by whiche waye also we go with very sure hope to eternall felicitye. were it not the vttermoste madnesse, to haue Ieuer with equall labour to purchase eternall dethe, rather than lyfe immortall? yet are these worldly men moche madder than so/ whiche chose with exteme labour, to go to labour euerlastynge: rather than with meane labours, to go to immortall quyetnesse. Moe ouer, yf the waye of pietie or obedyence to god, were moche moze laborious, than the waye of the worlde: yet here the greuoufnesse of the labour, is swaged with the hope of rewarde/ and the cōfōrte of god is not lackynge, whiche tourneth the bytternesse of the gall in to the swetnesse of hony. There one care callethe in an other/ of one sorowe spryngeth an other/ no quyetnesse is there at all. The labour and affliction withoutforth/ the greuous cares and thoughtes withoutforth, causen the very easementes to be warpe and bytter. These thynges so to be, was not vnknowen to the poetes of the gentyles. whiche by the punishment of Ticius/ Irlon/ Tantalus/ Sisyphus/ and of Pencheus/ paynted and described the mysetable, and greuous lyfe of lewde and wyretched persones. whose also

Ticius/ by cause he wolde haue ioyned with Apollos mother/ was caste of apollo downe to hell/ where vulters gnawe his herte/ euer encreasynge his gayne.

The meanyng of the fable is this/ he was a great man and coude not be cōfētēd but wold haue more/ and aduised hym selfe to more honour/ & wold haue put Apollo out of his cōtre/ whiche signified by his mother/ but Apollo subdued hym and spoiled hym

Caplo.xi.

of his possellions/so that afterward he lyued in care and mysery among the lowest sort/ & coude not obtayne any further honour. yriou was cast of Juno (lady of honour) into hell / where he rommeth roside & cōtynually cōpasseth for honor/ but he coude not obtayn. Syphus rolleth a stone fro the hyll fote to the top/ thā slydeth the stone/ & he dyscedeth to fetch he m vp agayne. Ambytion is euer at the hyll fote. he is neuer so hyghe: but that he hathe one hyll more to clym. he seeth one thynge more whiche he coveteth.

Is that late confessyon in the boke of Sapience. We be weryed in the waye of inquite & perdicyon/ we haue walked harde wayes/ but þ waye of god we knewe not. What coude be eyther fylthyer or moze laboryous, than the scrupitude of Egypte? What coude be greuouset, than the captivitye of Babylon? What moze intollerable, than the pocke of Pharao & of Nabugodonosor? But what sayth Chryste? take my pocke vpon your neckes: and ye shall fynde rest vnto your soules? My pocke (saith he) is pleasur / & my burthen lyght. To speke breuely/ no pleasure is lackynge, where is not lackynge a quiet conscience. No mysery is there lackynge, where an unhappye conscience crucifyeth the mynde. These thynges must be taken, as of moost certaynte. But and yf thou yet doute, go aske of them whiche in tyme passed haue ben conuerted out of the myddle of Babylon vnto the lord: & by experyence of them at the leest waye bylcue, nothyng to be moze troublous & greuous than vices: nothyng to be moze easie or of quyer speede, than not to be drownded in besynesse/ nothyng more cherefull & more confortable, than is vertue. Neuerthelesse go to, let it be that the wages be lyke / and that the labours be lyke also / yet for all that, how greatly

Capto. xi.

ought a man to desyre to warre vnder the
standarte of Chryst / rather than vnder the
baners of the deuyl. ye how moche leuer
were it, to be hered, or to suffre affliction
with Chryst / than to swymme in pleasu-
res with the deuyl. More ouer, ought not
a man with wynde & wether, with wyppes
sayle, and swyftnes of horses, to fflye from
a lorde, not very fylthy onely, but also be-
ry cruell and disceytfull: whiche requireth
so cruell seruyce, and so straye a taske /
whiche promyseth agayne thynges so vn-
certayne, so caduke, so transitory, so soone
badynge and banyshtynge awaye. Of the
whiche self thynges, yet discepueth he the
wretches, & that not seldome. Or though
he persourme his promesse ones / yet an
other tyme, whan it pleaseth hym, he tak-
eth them awaye agayne / so that the sor-
rowe and thought for the losse of thynges
ones possessed, is moche more than was
the greuous labour in purchasyng them.
The marchaūt man, after he hath myng-
led togyder bothe ryght and wronge, for
the entent of encreasynge his goodes / af-
ter he hath put his honest reputacyon of
good reporte, that is spronge of hym, his
lyfe, his soule in a thousande iopardyes /
be it that the chaunce of fortune happe
aryght, what other thyng with all his

Tantalus stan-
deth styl in hell
in a ryner of
wyne / euer a-
thurst / & al ma-
ner of fruytes
aboute hym / &
yet he is euer
hūgry / neither
is suffred to
drynke or eate.

Couetous men
dare not vse
they: goodes:
but be hungry
and thirsty for
more.

Pentheus was
turned in to an
hart / & eaten of
his owne dog-
ges / & he dyd
non other thin-
ge all his lyfe
but hunte & fo-
lowe dogges /
so he consumed
hym selfe & his
substaunce like
a fole wretched
ly & beestly.

The troublous
care of a mar-
chaunt.

Laplo. xi.

trauaile haſte he at lengthe prepared for
hym ſelfe, yf he kepe his goodes, than the
mater of myſerable care / yf he leſe them,
than a perpetuall tourment. But yf for-
tune chaunce amyle, what remayneth but
that he is made twyſe a wretche, wrapped
in double myſery / bothe bycauſe he is diſ-
appoynted of the thyng, wheron his hope
hanged / and alſo bycauſe he can not re-
membre ſo greate labour ſpente in waſte,
without moche ſorowe of herte and greſe
of mynde. No man hathe enforced with
ſure purpoſe to come to good lyuynge or
conuerſacion, whiche hath not attayned
it. Chryſte as he is not mocked / ſo moc-
keth he not. Remembre alſo that thyng,
whan thou flyeſt from the worlde vnto
Chryſte / yf the worlde haue any comody-
tees or pleaſures, that thou forſakeſt them
not : but chaungeſt tryſſes with thynges
of more value. Who wyll not be very glad
to chaunge ſyluer for golde / ſpynte for pre-
cious ſtone ? Thy frendes be diſpleaſed ?
What than / thou ſhalte fynde more plea-
ſaunte and better companions. Thou
ſhalt lacke outwarde pleaſures of thy bo-
dy : but thou ſhalte enioye the inwarde
pleaſures of the mynde / whiche be better /
purer / and more eertayne. Thy good muſt
be dymynyſhed ? neuertheleſſe that ry =

Capto.xf.

chesse encrease, which neither moethes
destroie, nor theues take awaye. Thou
ceasest to be of pryce in the worlde: but
thou for all that, arte well beloued of
Christe. Thou pleasest the fether: but
yet the better. Thy body waxeth leane:
but thy mynde waxeth fatte. The beau-
tye of thy skynne banysseth awaye: but
the beauty of thy mynde appereth byght.
And in lyke maner, yf thou wylte come
through out all other thynges: thou shalt
perceiue nothyng of all these apparant
good thynges, to be forsaken in this worl-
de / that is not recompensed largely, with
greater aduantage, and moze excellent
a greate waye. But yf there be any thyng-
es, which though they can not be de-
sired without byce: yet without byce may
be possessed (of which kinde of thynges,
is the good estymacion of the people / fa-
uoure of the comunaltie / loue, or to be
in conceyte / authoryte / frendes / honoure
deliuered vnto vertue) for the moost parte it
chaunceth, that all these be giuen with-
out serchynge for / to them that aboute all
thynges seke the kyngdome of heuen. Whi-
che selfe thyng Christe promysed, and
god performed to Salomon. Fortune for
the moost parte, foloweth them that flye
from her / and flyeth from them that fo-

Many thynges
may be recey-
ued & possessed/
but not desired

Caplo. xij.

lothe her. Certaynly what so euer shall happen to them that loue: nothyng can be but prosperous, vnto whome losse is turned to aduantage, tourment, vexacyon or aduersitye to solace, rebukes to laude; punysshment to pleasure and comforte, bytter thyngs to swete, euyl thyngs to good. Doubtest thou than to entre in to this waye, and forsake that other waye/ seynge there is so vnequall comparyson/ ye none at all / of god vnto the deuill / of hope to hope / of rewarde to rewarde / of labour to labour / of solace to solace?

The fourth rule. Caplo. xij.

Let Chrysste be
thy marke & en
gyle of luyng.

what chrisst is.

But that thou mayst haste and make spede vnto felicitye with a more sure course/ let this be vnto the, the fourth rule / that thou haue Chrysste alwaye in thy syght, as the onely marke of all thy luyng & couersacyon/ vnto whome onely thou sholdest direct al thyne enforzementes/ all thy pastymes and purposes/ al thy rest and quietnesse/ and also thy besynesse. And thynke thou not Chrysst to be a voyce or a sounde without signyfyacyon: but thynke hym to be nothyng els, saue charitye, symplidite, innocencye, paciencye, clemnesse / and shortly, what so euer Chrysste

Caplo. xij.

taught. vnderstande well also, that the deuill is none other thyng, but what so euer calleth away from suche thynges as Chrysste taught. He directeth his iourney to Chyist, whiche is carped to vertue onely. And he becometh bonde to the deuill, whiche gnueth hym selfe to vyces. Let thyne eye therfore be pure / and all thy body shall be bryght and full of lyght. Let thyne eye loke vnto Chrysste all onely, as vnto onely and very felicity / so that thou loue nothyng / meruayle at nothyng / desyre nothyng, but eyther Chrysste, or for Chyist. Hate nothyng, abhorre nothyng, fyre nothyng, nothyng auoyde, but onely synne, or elles for synnes sake. By this meanes it wyll come to passe, that what so euer thou shalt do, whether thou slepe, whether thou wake, whether thou eate, whether thou drynke / and to conclude, that thy very sportes and pastymes / yea (I wyll speke more boldly) that some vices of the lyghter sorte, in to whiche we fall now and than, whyle we haste to vertue / all the hole shall growe and tourne in the, vnto a great heape of rewardes. But and yf thyne eye shall not be pure: but loke any other warde than vnto Chrysste / yea thoughe thou do certayne thynges, whiche be good or honest of them selfe /

what the
deuill is.

Capto. xlv.

yet shall they be vnfructfull, or peraduen-
ture very peryllous & hurtfull. For it is a
great faute to do a good thyng not well.
And therfore that man that hasteth the
streyght waye vnto the marke of very fell
cite/what so euer thynges shall come and
mete hym by þ waye: so farforth ought he
eyther refuse or receyue them, as they ey-
ther further or hinder his iourney. Of whi-
che thyngs there be thre orders or thre de-
grees. Certayne thyngs verily, be in suche
maner fylthy: that they can not be honest/
as to auenge wronge / to wyshe euyl to
another. These thyngs ought alway to be
had in hate/ye though thou shouldest haue
neuer so great aduantage to comyt them/
or neuer so great punysshment, if thou dyd-
dest the not. For nothyng can hurt a good
man, but fylthynges onely. Certeyn thyngs
on thother syde be in suche maner honest:
that they can not be fylthy. Of whiche
kynde be, to wyll or wyshe all men good/
to helpe thy frendes with honest meanes/
to hate vices/to reioyce with vertuous co-
muncacion. Certeyn thyngs verily be in-
different or bytwene bothe/of theyr owne
nature neyther good nor bad / honest nor
fylthy: as helth, beaute, strength, facoundi-
ousnes, conyng, & suche other. Of this last
kynde of thynges therfore nothing ought

howe ferforth
thyngs pfered
vnsought for
ought to be re-
fused.

The orders of
thynges.

Thynges
honest.

Thynges in-
different.

Capto. xij.

to be desired, for it selfe: neyther ought to be vsurped more or lesse / but as far forth as they make & be necessary to þe chefe marke / I meane to folowe Christes luyng. The very philosophers haue certayne markes also vnyfyt & indifferent / in whiche a man ought not to stande still nor tary / whiche also a man may cōueniently vse / referring them to a better purpose / but not enioye them, & tary vpon them / setting his herte in them. Notwithstanding those meane & indifferent thyngs, do not all after one maner & equally, eyther further or hynder thē that be goyng vnto Christ. Therfore they must be receiued or refused, after as eche of them is more or lesse of value vnto thi purpose. Knowledge helpeth more vnto pietie than beautye, or strengthe of body, or riches. And though all lernyng may be applyed to Christ: yet some helpeth more cōpendously than some. Of this ende & purpose se thou measure þe profitablenes or vnprofitablenes of all meane thyngs. Thou louest lernyng: it is very well, yf thou do it for Christes sake. But yf thou loue it therfore onely, bicause thou woldest knowe it: than makest thou a stop & a resting place there, fro whē thou oughtest to haue made a step to clymbe further. But if thou desirest sciences, that thou by theire helpe, migh

Pietie signify-
eth seruyce / ho-
nour / reuerēce /
obedience due
to god.

Science must
be loued for
Christes sake.

Capto. xij.

test more clerely beholde Christ, hyd in the
secretes of scripture / & whā thou knowest
hym, loue hym / whan thou knowest & lo-
uest hym, teche, declare, and open hym to
other men / & profyte, or take fruyte of him
thyselſ: than prepare thyselſ vnto study of
ſciences. But no further, than thou mayſt
thynke them profytable to good lyuynge.
If thou haue cōfydence in thy ſelſe, & truſt
to haue great aduauntage in Chryſte: go
forth lyke a marchaunt venterer, bolde to
walke as a ſtraūger ſomewhat further / ye
in the lernynge of gentyles / & apply the ry-
cheſſe or treaſure of the egyptiēs, vnto the
honeyng of the temple of god. But & yf
thou feare greater loſſe than thou hopeſt
of aduaūtage: than returne agayn to our
fyſt rule. Knowe thy ſelſe, & paſſe not thy
boundes / kepe the within thy lyſtes. It is
better to haue leſſe knowlege, and more
loue: than moche to knowe, & not to loue.
Knowlege therfore hath the mayſtrye or
cheſe roſme amonge meane thynges. Af-
ter that is helth / the gyftes of nature / elo-
quence / beaute / ſtrength / dignite / fauour /
authorite / prosperite / good reputacyon /
hynne / frendes / ſuffe of houſholde. Euery
one of theſe thynges, as it helpeth mooſt
and nygheſt waye vnto vertue: ſo ſhall it
mooſt cheſely be applyed, in caſe they be

How ſerforth
the letters of
the gentyles be
to bered / loke
in the ſeconde
chapitre what
this meaneth.

Capto. xij.

offred vnto vs hastyng in our way. If not
than may we not for cause of them turne
asyde from our iourney purposed. Money
is chaunced vnto the / yf it let nothing to
good luyng / mynyster it / make frendes
with þe wycked māmon. But yf thou feare
the losse of vertue & of good mynde: despyse
that aduantage, full of domage and losse /
and folowe thou euen Crates of Thebes,
lynge thy greuous & comberous packe in
to the see / rather than it sholde holde the
backe from Chyriste. That thyng mayst
thou do the easylper: yf (as I haue sayd)
thou shalte custome thy selfe to meruayle
at none of those thynges, whiche be with-
out the (that is to say) whiche pwayne not
vnto the inner man. For by that meanes
it wyll come to passe, that thou canst ney-
ther wax proude or forgete thy self, yf these
thynges fortune vnto the, neyther thou
shalt be vexed in thy mynde, yf they sholde
eyther be denyed the, or takē from the: for
as moche as thou puttest thy hole felicitye
in Chyriste onely. But & yf it chaunce they
come vnto þe besydes thyne owne labour /
be thou the more diligent & circūspect / & not
the more carelesse: this wyse thynkyng,
that a mater to exercise thy selfe vertuou-
ly on, is gyuen to the of god / but yet not
without ieopardy & daunger. But yf thou

Money shuld
this wyse
be loued.

Crates of the
cite of Thebes
cast a gret sum
of golde into
the see / sayeng
þece ye mische-
uous richesse /
better it is
that I drowne
you / than you
me. He suppo-
sed that he
coude not pos-
selesse rychelesse &
vertue dothe to
gyther.

Capto. xij.

Because Prometheus had made a man of clay & with fire stolen from heaven put life in to hym: Jupiter sent Pandora a woman with a boxe full of all kinds of disells to hī; but Prometheus was paid & refused it; but his brother Epimetheus received it & opened it; & thā manner of sicknesses flew abroad.

Prometheus taught rude mankind & honest manner; yet wolde he bere no rule amongst them; but fled to solitarynes; thynkyng all kyndes of misery to be in be ryng rule; but his brother Epimetheus took the misery upon hym.

haue the benigne of fortune suspected, counterfeyte Prometheus/ to not receyue the disceyfull boxe/ and go lyght & naked vnto that, which is onely very felicity. Lettynly who so euer with great thought & care desyre money as a precyous thyng/ & count the chese socour of lyfe to be therein/ thynkyng them selfe happy, as long as it is safe/ callyng them selfe wretches whan it is lost: those men no doubt haue made and serued vnto them selfe many goddes. Thou hast set by thy money and made it equall vnto Chryst/ if it can make the happy or vnhappy. That I haue spoken of money, vnderstande the same lykewyse of honours, voluptuousnesse, helthe, yea & of the very lyfe of the body. We must enforce to come to our onely marke, whiche is Chryste, so feruently, that we wolde haue no lēsser to care for any of these thynges: eyther whan they be gyuen vs / or elles whan they be taken frō vs. For the tyme is shorte, as sayth Paule. Hence forwarde sayth he, they that vse the worlde/ must be as they vled it not. This mynde I knowe well the worlde laugheth to scorne, as follyshe & mad: neuerthelesse it hath pleased god by this follyshnesse to saue them that byleue. And the follyshnesse of god, is wyser than man. After this rule thou shalt ex-

Capto. xij.

amyn/pea what so euer thou doest. Thou
exercysest a crafte? it is very well done, yf
thou do it without fraude. But wherunto
lokest thou? to fynde thy household? But
for what entent to fynde thy household? to
wryn thy household to Chryst? thou comest
wel. Thou fastest/verily a good werke, as
it appereth outward. But vnto what ende
referrest thou thy fast/ to spare thy bytays-
les, or that thou mayst be cousted the more
holy? Thyne eye is wycked, corrupt, & not
pure. peraduenture thou fastest, lest thou
holde fall in to some disease or sycknesse.
why fearest thou sycknesse? leest it wolde
take the from the vse of voluptuous plea-
sures. Thyne eye is vicious & faulty. But
thou desyrest helth, bycause thou mayst be
able to study. To what purpose I beseeche
the referrest thou thy study? to gete þ a be-
nefyce withall? with what mynde desyrest
thou a benefyce? verily, to lyue at thyne
owne pleasure/not at Chrysts. Thou hast
myssed the marke, whiche a chrysten man
ought to haue euerywhere prefixed before
his eyes. Thou takest meate þ thou mygh-
test be strong i thy body/& thou wilt haue
thy body strong, that thou mightest be suf-
ficient vnto holy exercises & watche. thou
hast byt the marke. But thou takest hede
to thy helth & lypunge, leest thou shouldest

when labour
is profitable.

when fastynge
is supfluous.

Caplo. xij.

The superstitious
honouring
of sayntes.

Christopher.

Rochus.

Barbara.
George.

Appolyne:
Job.

Vieron.

be moze euill fauoured or deformed/ leest thou shouldest not be stronge ynough vnto bodyly lust/ thou hast fallen from Chryst, makynge vnto the an other god. There be that honour certeyn sayntes with certeyn ceremonies. One saluteth Chyrisofer euery daye / but not excepte he beholde his ymage. Whether loketh he? verily to this poynte. He hath bozned hym selfe in hande that he shal be all that day sure from euill dethe. An other worshyppeth one Rochus/ but why? bycause he beleueth that he wyl kepe awaye the pestilence from his body. An other mumbleth certayne prayers to Barbara or George/ lest he shold fall in to his ennemyes handes. This man fasteth to saint Apolyne, leest his tethe shold ake. That man visiteth y^e ymage of holy Job/ bycause he wolde be without scabbes. Some asygne & name a certayne porcion of their wyynyng to poore men/ lest their marchaundys shold be perished by thyn wyake. A taper is lyght before Vieron, to the entent that thynge whiche is lost, may be had agayne. In conclusyon, after this maner, loke how many thinges be, whiche we eyther feare, or coueyte: so many sayntes haue we made gouernours of the same thynge. Whiche same sayntes also be dynerse to dyuerse nacjons: so that Paule

Caplo. xij.

dothe the same thyng among the frenshe
men, that Hieron dothe with our countrey
men the almayns / & neyther James, nor
Johan can do that thyng euey where,
whiche they do in this oꝝ place. Whiche
honouryng of sayntes trewly / except it be
referred from þ respect of corporal comodity
tees oꝝ incōmoditytees vnto Chryst / is not
foꝝ a chrysten man / in so moche þ it is not
farre from þ supersticiouſnesse of them, whi-
che in tyme passed bowed þ tenth parte of
their goodes to Hercules / to thentēt they
myght waxe ryche. Oꝝ a cocke to Escula-
pi⁹, that they myght be recouered of theyꝝ
diseases. Oꝝ whiche sacrefyced a bull to
Neptun⁹, that they myght haue good pas-
sage by see, and prosperous saylyng. The
names be chaunged / but verily they haue
bothe one ende and entent. Thou prayest
god, that thou mayst not dye to soone / oꝝ
whyle thou art yong: & prayest not rather
that he wolde gyue to the a good mynde,
that in what so euer place deth shold cōme
vpon the, he myght not fynde the vnpre-
pared. Thou thynkest not of chaungyng
thy lyfe / & prayest god thou myghtest not
dye. What prayest thou foꝝ than? cerceynly
that thou myghtest synne as lōg as is pos-
sible. Thou desyrest ryches: & can not vse
ryches. Doest not thou than desyre thyne

A cocke to Es-
culapius.

A bull to Neptu-
nus.

Thou prayest
foꝝ longe lyfe.

owne cōfufion? Thou defpreft helth, and
 canst not vfe helth/ is not now thy godly-
 nes made deuyllyfhe & wycked? In this
 place I am fure fome of our holy relygy-
 ous men, wyll crye out agaynst me, with
 open mouthes/ whiche thynke lucre to be
 to the honouring of god/ and (as the same
 Paule sayth) With certayne swete bene-
 dictions, deceyue the myndes of innocent
 persones, feruyng theyr owne belyes/ and
 not Iesu Chryfte. Than wyll they saye/
 forbyddest thou worfhypppyng of sayntes,
 in whome god is honoured? I verely dis-
 prayse not them so greatly, which to these
 thynges of a certayne symple & chyldyshe
 supersticyon, for lacke of instruction, or ca-
 pacite of wytte/ as I do them, whiche se-
 kyng theyr owne aduantage, prayseth &
 magnifyeth those thynges for most great
 & perfyte holynesse/ whiche peradventure
 be tollerable & may be suffred / & for theyr
 owne profyte and aduantage, cheryfhe &
 mayntayne the ignoraunce of the people,
 (whiche neyther I my selfe do vtterly de-
 spyse) but I can not suffre that they shoulde
 accompte thynges to be hyghest & moost
 chese, which of them selfe be neyther good
 nor bad / & those to be greatest & of moost
 value, whiche be smallest & of leest value.
 I wyll prayse it & be content, that they de-

They accept
 the honouring
 of sayntes for
 absolute piety.

Caplo. xij.

lyfe they lyues helth of Rochus, whome they so greatly honour/so that they create that lyfe vnto Chyrste. But I wyll praye them more, yf they wolde praye for nothyng els, but that with the hate of vices, the loue of vertues myght be encreased. And as touchyng to lyue or to dye, let them put it in to the handes of god / & let them saye with Paule/whether we lyue, whether we dye/to god & at goddes pleasure we lyue or dye. It shall be a perfyte thyng, yf they desyre to be dissolued fro the body, & to be with Christ, yf they put their gloze & loye in diseases or syknes/ in losse or other damages of fortune, bycause they be accompted worthy, euen after this manner to be made lyke or confymable vnto theyr heed. To do therfore suche maner thynges: is not so moche to be rebuked, as it is peryllous to abyde styll & cleue to them. I suffre & permyt infirmite & weynes: but with Paule I wete a more excellent waye. If thou shalte examyne thy studyes, and all thy actes by this rule, and shalt not stande any where in meane thynges, tyl thou come euen vnto Christ: thou shalt neyther go out of thy waye at any tyme/neyther shalt do or suffre any thyng in all thy lyfe, whiche shall not turne and be vnto the a mater of pierie.

Pierie is the reuerentious & honour which the inferiours haue towardes theyr superiours/ whiche is cheefly requyred/ & therefore it is that perfytenes of a chrysten man.

perfitte pietie.

Two worldes.

Let vs adde also the fyfth rule as an
 ayder vnto this foresaid fourth rule,
 that thou put perfyte pietie in this thyng
 onely: yf thou shalte enforce alwaye from
 thynges visyble, whiche almost euey one
 be imperfyte, or els indifferent, to ascende
 to thynges inuisyble, after the dyuysyon
 of a man aboue reherled. This precepte is
 appertaynyng to the mater so necessarily/
 that whether it be through neglygence, or
 els for lacke of knowlege therof/ the most
 parte of chrysten men, in stede of true ho-
 nourers of god, are but playne supersty-
 cyous / and in all other thynges, saue in
 the name of chrysten men onely, vary not
 greatly from the superstycyon of the gen-
 tyles. Let vs ymagyn therfore two worl-
 des/ the one intellygyble, the other visy-
 ble. The intelligible, whiche also we may
 call the angelycall worlde/ wherein god is
 with blessed myndes. The visyble worlde/
 the circles of heuē/ the planettes & sterres/
 with all that included is in them. Than
 let vs ymagyn man as a certayne thynde
 worlde/ parte taker of bothe the other: of
 the visyble worlde yf thou beholde his bo-
 dy/ of the inuisyble worlde yf thou cōsider
 his soule. In the visyble worlde, bycause

Capto. xlii.

We be but strangers, we ought neuer rest/
but what thyng so euer offereth it selfe to
the sencyble powers / that must we vnder
a certayne aptocōparyson or symplytude,
apply epyther to the angelycall worlde / or
eis (whiche is moze profytable) vnto ma-
ners, and to that parte of man whiche is
correspondēt to the angelyke worlde. What
this visyble sonne is in the visyble worlde,
that is the dryune mynde in the intelly-
gyble worlde / and in that parte of the,
whiche is of that same nature / that is to
saye, in the spiryte. Loke what the moone The sonne is
the dryune
mynde of god.
is in the visyble worlde / that in the inuy-
syble worlde is the congregacyon of aun-
gels, & of blessed soules, called the trium-
phant church / and that in the is the spi-
ryte. What so euer heuens aboue worketh
in the erthe vnder them / that same dothe
god in the soule. The sonne gothe to wne,
aryleth / rageth in heate / is temperate /
quyckeneth / byngeth forth / maketh ry-
pe / draweth to hym / maketh subtyle and
thynne / purgeth / hardeneth / mollyfyeth /
illumyneth / clereth / cherysheth, and com-
forteth. Therfore what so euer thou be-
holdest in hym / yea what so euer thou
seest in this grosser worlde of the elemen-
tes (whiche many haue separated from
the heuens aboue and circles of the fyr-

Capto. xlii.

The occasyon
of pietie.

The glory of
god appered
in the face of
moyses/ but we
behold the glo
ry of god in the
face of Iesus
Christe.
The grace of
god is called
lyght/ myght
is compared
to synne.

inament) in conclusion, what so euer thou
consyderest in the grosser parte of thy selfe:
accustome to applye it to god, and to the
inuyisible porcyon of thy selfe. So shall it
come to passe, that what so euer thyng
shall any where offer it selfe to any of the
sensyble wyttes: that same thyng shall
be to the an occasyon of pietie. When it
delecteth thy corporall eyes, as ofte as this
visyble sonne spredeth hym selfe on the
erth with newe lyght: by and by call to
remembraunce, how greate the pleasure
is of the inhabytauntes of heuen / vnto
whome the eternall sonne euer spryngeth
and aryseth/ but neuer goth dwne. How
greate are the ioyes of that pure mynde,
wherbypon the lyght of god alwayes shy
neth and casteth his beames. Thus by oc
casyon of the visyble creature praye with
the wordes of Paule/ that he whiche com
maunded lyght to shyne out of darknesse,
may shyne in thy herte/ to grue lyght and
knowlege of the glorie of god in the face
of Iesu Christe. Repete suche lyke places
of holy scripture, in whiche here and there
the grace of the spiryte of god, is compa
red to lyght. The nyght semeth redyous
to the and darke/ thynke on a soule desty
tute of the lyght of god, and darke with
bices. yea and yf thou canst perceyue any

Capto. xliij.

darknesse of nyght in the: praye that the
sonne of iustyce may aryse vnto the. This
wyse thynke, and surely beleue, that the
thynges inuysible are so excellent, so pure
and so perfyte/that the visyble thynges in
comparyson of them, are scarce very sha-
dowes, representyng to the eyes a small &
a thynne simpyltude of them. Therfore in
these outwarde & corporall thyngs, what so
euer thy sensyble wyttes eyther desyre oz
abhorre: it shal be mete & the spiryt moche
more loue oz hate the same in inward & in
corporall thynges. The goodly beaute of
thy body pleaseth thyne eyes: thinke than
how honest a thyng is the beaute of the
soule. A deformed bysage semeth an vnple-
saunt thyng: remembze how odious a thing
is a mynde defyled with vyces. And of all
other thyngs to lyke wyse. For as the soule
hath certeyn beaute wherewith one whyle
she pleaseth god/ & a deformedite wherewith
an other whyle she pleaseth & deuyll/ lyke
pleasyng lyke: so hath she also her youth,
her age, sycknes, helth, deth, lyfe, pouerte,
ryches, ioye, sorowe, warre, peace, colde,
heate, thurst, drynke, hunger, meate. To
conclude shortly, what so euer is felt in the
body/that same is to be vnderstande in the
soule. Therfore in this thyng reflecteth the
tourney to the spirytuall & pure lyfe/ pf by

what so euer is
perceyued in
the body/ that
same is to be
vnderstande
in the mynde.

Capto. xliij.

The nature of
fleshy pleasure.

a lytell and lytell we shall accustomē to
withdraue our selfe from these thynges
whiche be not trewly in very dede: but
partely appete to be, that they be not / as
fleshy and voluptuous pleasure / honour
of this worlde, partely banyshe awaye, &
haste to retourne to naught / and shall be
raupished and carped to these thynges,
whiche in dede are eternall, immutable,
and pure. whiche thyngē Socrates sawe
full well / a philosopher not so moche in
tonge and wordes, as in luyng & dedes.
For he sayth, that so onely, shall the soule
departe happely from her body at the last
ende: yf aforehande she haue dyligently
throughe true knowlege recorded & practi-
sed deth, and also haue longe tyme before,
by the despyssyngē of thynges corporall/
and by the contemplacyon and loue of
thynges spirytual, bled her selfe to be as
it were in a maner absent from the body.
Neyther that crosse, vnto whiche Chryste
callethe & exhorteth vs / neyther that deth
in whiche Paule wyllēth vs to dye with
our heed / as also the prophete sayth, for
thy sake we be slayne all the daye longe/
we be accompted as shepe appoynted to
be kyled / neyther that whiche the apostle
wryteth in other termes, sayenge / seke
those thynges that be aboue / not whiche

what is the
crosse of chryst.

Capto.xiij.

be on the erthe, Taste and haue percey-
uaunce of thynges aboue/ meaneth oz is
any other thyng, than that we, vnto
thynges corporall sholde be dull & made
as though we were insensyble and vtter-
ly without capacite. So that the lesse sea-
lynge we haue in thynges of the body:
so moche the more swetnesse we myght
fynde in thynges pertaynyng to the spi-
ryte. And myght begyn to lyue so moche
the trowler inwardly in the spiryte / the
lesse we lyued outwardly in the body. In
conclusyon to speke moze playnly / so mo-
che the lesse sholde moue vs thynges ca-
duke and transytoyze / the moze acquayn-
ted we were with thynges eternall. So
moche the lesse sholde we regarde the sha-
dowes of thynges: the moze we haue be-
gon to loke vp vpon the very true thyng-
ges. This rule therfore must be had euer
redy at hande / that we in no wyse stande
styll any where in temporall thynges: but
that we ryse thence, makynge as it were
a stepp vnto the loue of spirituall thyng-
ges, by matchyng the one with the other.
Or els in comparyson of thynges whiche
are inuysyble, that we begyn to despyse
that, whiche is visyble. The disease of
thy body wyll be the easyer, yf thou wol-
dest thyinke it to be a remedy for thy soule.

Capto. xiiij.

Thou shouldest care the lesse for the helthe of thy body: yf thou woldest tourne all thy care, to defende & mayntayne the helthe of the mynde. The deth of the body putteth the in feare/ the deth of the soule is moche more to be feared. Thou abhorrest þ poys- son which thou seest with thyne eyes/ by- cause it bryngeth myschefe to the body/ moche more is the poysen to be abhorred which sleeth the soule. Cicuta is a poysen to þ body/ but voluptuousnes is a moche more redy poysen to the soule. Thou quak- est and tremblest for feare/ thy heare stan- deth bryght, thou art spechelesse, thy spi- rytes forsaken the, and thou warest pale, fearng lest the lyghtnyng, whiche ap- pereth out of the cloudes sholde smyte the: but how moche more is it to be fea- red, lest there come on the, the inuysible lyghtnyng of the wrathe of god/ whiche sayth. Go ye cursed persones in to eter- nall fyre? The beaute of the body rauys- seth the/ why rather louest thou not fer- nently that faynesse whiche is not seen? Translate thy loue in to that beaute whi- che is perpetuall/ whiche is celestial/ whi- che is without corrupcyon/ & the discrete- lyer shalte thou loue the caduke & transy- tory shappe of the body. Thou prayest that thy felde may be watered with rayne

Cicuta is a
poysen erbe.

Capto. xiiij.

lest it dye by / praye rather that god thyll
 bouchelase to water thy mynde, lest it
 waxe bareyn from the fruyte of vertues.
 Thou restorest & encreasest agayne with
 greate care, the waste of thy money: the
 greatest care of all oughtest thou haue,
 to restore agayne the losse of the mynde.
 Thou hast a respecte longe afore hande
 to age / lest any thyng sholde be lackyng
 to thy body: and sholdest thou not pro-
 uide, that nothyng be lackyng to the
 mynde? And this verily ought to be done
 in those thynges, whiche dayly meteth
 our sensyble wyttes / and as euery thyng
 is of a dyuerse kynde / euen so dyuersly
 dothe moue vs with hope / feare / loue /
 hate / sorowe and ioye. The same thyng
 must be obserued in all maner of lernyng,
 whiche include in them selfe a playne sci-
 ence and a mystery / euen as they were ma-
 de of a body and a soule / that the lytterall
 sence lytell regarded, thou loke chesely to
 the mystery. Of whiche maner are the let-
 tres of all poetes and philosophers, chesely
 the folowers of Plato. But moost of al
 holy scripture / whiche beyng in a maner
 lyke vnto Silenus of Alcibiades / vnder a
 rude and folyshe couerynge, include pure
 diuine and godly thyngs. For els ys thou
 walte rede without y allegory, the ymage

The mystery
 in all thynges
 must be looked
 vpon.

Doly scripture
 is Silenus of
 Alcibiades.

Silenus be-
 ymages made
 with iornes /
 so that they
 may be opened
 containyng
 outwarde the
 symple of
 a sole or an ape
 or suchelike try-
 fles / and whan
 they are ope-
 ned / shal be
 reth some excel-
 lent or merua-
 lous thyng.
 Vnto suche thy-
 ges Alcibiades
 a noble man of
 Athens com-
 pared the phy-
 losopher So-
 crates / for So-
 crates was so
 simple outward
 and so excellēt
 inwards.

Capto. xlii.

of Adam tourmed of moyst cley, and the
soule bzyethed in to hym / Eve taken out of
the rybbe / the eatynge of the tree forbyd-
den / the serpent entysuge to eate / god
walkynge at the ayre / whan they knewe
they had synned / how they hydde them
selfe / the aungell set at the dozes with a
tourneyng sworde, leest after they were
eiate / the waye to them sholde be open
to come agayne shortly. If thou sholdest
rede the hole hystoie of the makynge of
the worlde / yf thou sholdest rede (I saye)
superfycially these thynges / sekynge no
further than appereth outwardly / I can
not perceyue what other greate thyng
thou shalt do, than yf thou haddest songe
of the ymage of cley made by Promethe⁹ /
or of the fyre stolen from heuen by decepte
and put in to the ymage, gaue lyfe to the
cley. yea peraduenture a poetes fable in
the allegory, shall be redde with somwhat
more fruyte, than a narracyon of holy bo-
kes / yf thou rest in the rynde or vtter par-
te. If whan thou reddest the fable of the
gyauntes / it warneth and putteth the in
remembraunce, that thou stryue not with
god, & thynges more myghty than thou /
or that thou oughtest to abstayne from
suche studeys, as nature abhorreth / and
that thou sholdest sette thy mynde vnto

The fable of
the gyauntes /
A great nobre
of gyauntes
buyded mo-
tayne vpo most
rayne to pluck
Jupiter out of
heuen / but Ju-
piter vndermy-
ned theyr mou-
taynes & slewe
them with
lyghtynge.

Caplo. xliij.

these thynges (yf soo be they be honest)
 wherunto thou art moost apte naturally.
 That thou tangle not thy selfe with ma-
 trimony / yf chastite be more agreable to
 thy maners. Agayne that thou bynde not
 thy selfe to chastite / yf thou seme more
 apte to marpage. For most comunly those
 thynges come euill to passe, whiche thou
 prouest agaynst nature. If the cuppe of
 Lyces teche, that men with voluptuous-
 nes, as with wytheecraft fall out of their
 mynde, and be chaunged vtterly fro men
 vnto beestes. If thyristy Tantalus teche
 the, that it is a very myserable thyng for
 a man, to syt gapyng vpon his ryche
 heaped togyder, and dare not vse them.
 The stone of Scyphus, that ambicion is
 laborious and myserable. If the labours
 of Hercules putteth the in remembraunce
 that heuen must be opteyned with honest
 labours and enforcements insatyable:
 lernest thou not that thyng in the fable,
 whiche philosophers teache, and also dy-
 uynes, the maysters of good luyng. But
 yf (without allegory) thou shalte rede the
 infantes wrestlyng in theyr mothers bely,
 thynherytaunce of the elder brother solde
 for a melle of potage / the blessinge of the
 father preuented & taken away by fraude.
 Solpe smytten with the synge of Da-

Circes was a
 woman which
 by enchaſmēt
 turned men to
 dyuers faliōs
 of bestes / with
 poisons or drū-
 ches.

Tantalus.

Syſſphus.

The labours
 of Hercules.

without allego-
 ry / scripture
 is bare yn.

Capto. xiiij.

Many vngood
ly thynges in
scripture/as
they appere
outwarde.

Dauid comyt
ted adulterye
with Barabe/
& caused Urie
her husbände
to be slayne.

The misteries
must be hādē:
led with craft.

uid/and the heare of Sampson hauein: it
is not of so greate valure, as yf thou wol-
dest rede the seynnyng of some poete. What
difference is there, whether thou rede the
boke of kyngs, or of the iudges in the olde
testament / or els the history of Titus Li-
uius/so that thou haue respect to the alle-
gorye in nere nother? For in that historye
are many thynges, whiche may amende
the comune maners: in the other are some
thynges/ye vngoodly, as they seme at the
first lokyng on/whiche also yf they be vn-
derstande supficially, may hurt good ma-
ners. As the theft of Dauid/and adulterye
bought with homicide. The vehemēt loue
of Sampson. How the daughters of Mo-
lay with theyr father by felthe/ and were
conceyued / & a thousande other lyke ma-
ters. Therfore the fleshe of scriptur euerie
where despised, but chesely of the olde testa-
mēt: it shall be mete & couenyent to serche
out the mystery of the spiryte. Anna to
the shall haue suche taste as thou bringest
with the in thy mouth. But in openyng
of misteryes, thou mayst not folowe the
conectures of thyne owne mynde/ but the
rule must be knowen & a certayne crafte/
whiche one Dionisius teacheth in a boke
entpyeled De diuinis nominibus / that is
to saye / of the names of god : and saynt

Qu
tri
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two
rye
is n
and
spek
syng
An
tent
scho
and
later
sent
but
and

Caplo. xiiij.

Augustyne in a certayne worke called Doctrina christiana / that is to saye / the doctrine of a christen man. The apostle Paul after Christe, opened certayne fountaynes of allegories / whome Origene folowed / and in that parte of diuynite obtayned doubtlesse the chiefe rowme and maystrey. But oure druynes eyther set naught by the allegorie / or handle it beerye dreamyngly and vnfructfully: yet are they in subtyltye of disputacyon equall, or rather superiours to olde druynes. But in treatynge of this crafte / that is to saye, in pure, apte, and fructfull handlyng the allegorie, not ones to be compared with them / and that specially, as I gesse, for two causes. The one, bycause the mystrye can be but colde and barayne / whiche is not kendled with the fyre of eloquence / and tempred with certayne swetnesse of spekyng / in whiche our elders were passyng excellent / & we not ones taste of it. An other cause is / for so moche as they contented with Aristotle onely / expell from scholes the secte of Plato & Pythagoras / and yet saynt Augustyne preferreth these later / not onely bycause they haue many sentēces moche agreable to our religyon / but also bycause the very maner of open and clere speche / whiche they vse (as we

Allegories:

Our druynes:

Aristotle only
is redde nowe
a dayes.

Capto. xliij.

Olde dyuynes
with helpe of
eloquence han-
deled the Al-
legories wel fa-
mouredly.

The gospel
hath her fleshe
and spirite.

haue sayd) full of allegories/draweth ve-
ry nygh to the stile of holy scripture. No
meruayle therfore though they haue mo-
re comodiously handled the allegories of
the worde of god/whiche with plenteous
ozacyon were able to encrease and dylate
to coloure & garnyshe any maner thyng
neuer so bareyn, symple, oz homely / and
also beyng moost experte and connyng
of all antiquite, had practysed and exercysed
longe before in the poetes and bookes
of Plato/that thyng whiche they sholde
do after in diuine mysteries. I had leuer
that thou sholdest rede the comentaries
of those men/for I wolde instructe and in-
duce the; not vnto contencionys of argu-
mentes / but rather vnto a pure mynde.
But & yf thou can not attayne the myste-
ry/remembre yet that some thyng lyeth
hyd whiche though it be not knowen/pet
verely to haue trust to obtayne it, shall be
better than to rest in the letter which kyl-
leth. And that se thou do not onely in the
olde testament/but also in the newe. The
gospel hath her fleshe / she hath also her
spyrte. For though the bayle be pulled
from the face of Moyses / neuerthelesse
yet vnto this day Paule seeth per speculum
and in enigmate/ that is through a glasse
vnspectly & obscurely. And Chryst hymselfe

Capto. xiiij.

Is pth in his gospel of Johan. The fleshe
profyteth nothyng at all/ it is the spiryte
that gyueth lyfe. I verely durst not haue
sayd it profyteth not at all/ it had ben p-
nough for me to say, the fleshe profyteth
somewhat/ but moche more s spiryte. But
nowe veryte hym selfe hath sayd, it profy-
teth not at all. And so greatly it profyteth
not/ that after the mynde of Paule it is
but dethe/ excepte it be referred to the spi-
ryte. yet at the leest way vnto this thyng
is the fleshe profytable: for that we ledeth
our infirmytie as it were with certayne
greses or steppes vnto the spiryte. The
body without the spiryte can haue no be-
yng: the spiryte of the body hath no nede.
Wherfore if after the doctryne of Chyist,
the spiryte be so great & excellent a thyng/
that he onely gyueth lyfe: hyther, to this
poynte muste our iourney be/ that in all
maner letters/ in all our actes, we haue
respekte to the spiryte/ & not to the fleshe.
And if a man wolde take hede, he shulde
sone perceyue: that this thyng onely is it,
wherunto exhorteth vs amonge the pro-
phetes specially Esaias: amonge the apo-
stels Paule/ whiche almoste in euery epy-
stle, playeth this parte & cryeth, that we
shulde haue no confydence in the fleshe/
and that in the spiryte is lyfe, lybertye,

Caplo.xiii.

Adoption is inheritance / not by birth / but by electio.

lyght, adopcion: and those noble fruytes
so greatly to be desyred whiche he nomi-
neth. The fleshe euery where he dispry-
seth, condempneth, and casteth of. Take
hede and thou shalte perceyue that our
mayster Christ dothe the same thyng here
and there / whyles in pulling the asse out
of the pytte / in restoringe the syght to the
blynde / in rubbinge the eares of cozne / in
buttershen handes / in the feedes of syn-
ners / in the parable of the pharysee and
the publycane / in fastynges / in the carnall
betherne / in the reioysyng of the iewes
that they were the chyldren of Abraham /
in offeryng of gyftes in the temple / in pray-
yng / in dilaryng their philateirs / and in
many lyke places, he dispryseth the fleshe
of the lawe / & superstycion of the, whiche
had leuer be iewes openly in the syght of
man, than priuely in the syght of god.
And whan he sayd to the woman of Sa-
mary / byleue me that þs houre shall come,
whan ye shall honour the father, neyther
in this mountayne / neyther in Ierusalem.
But the houre shall be and now is / whan
the very true worshyppers shall worship
the father in spiryte and verite. For surely
the father requyzeth such to honour hym.
The father is a spiryte / and they whiche
honour hym must honour him in spiryte and

Phylateys
were papers
whiche the ph
rises were on
hygh in the
forheedes/ ha
uynge the ten
comāndmēt
wryten i them

Capto. xiiij.

berthe. He signyfyed the same thyng in dede, whan at the maryage he turned the water of the colde and vnflauery lettre, in to wyne of the spiryte/ makynge dronke the spirytual soules/ euen vnto the contempte and dyspyssynge of their lyfe. And lest thou shuldest thynke it a great thing, that Christ dyspyssed these thyngs, whiche now I haue rehersted/ ye he dyspyssed the eatynge of his owne fleshe and drynkynge of his owne bloode/ excepte it were done spirytually. To whome thynkest thou spake he these thynges: the fleshe profyteth nothyng at all/ it is the spiryte that quykneeth and gyueth lyfe: verely not to them whiche with saynt Iohans gospel, or an agnus dei hangynge aboute their neckes, thynke themseife sure from al manner of harme/ & suppose that thyng to be the very perfyte religyon of a christen mā: but to them to whome he opened þe hygh misery of eatynge his owne body. If so great a thyng be of no valure/ ye if it be pnyctious or perplous: what caule is there wherfoze we shulde haue cōfidence in any other carnal thyngs, except þe spiryt be present: Thou peraduenture sayest masse dayly, and lyuest at thyne owne pleasure/ & art not ones moued with thy nelyghbours hurtes/ no no moze thā if they pertayned

Saynt Iohns
gospel hangyng
at theyr neckes.

Caplo. xlii.

nothyng at all to the: thou art yet in the
fleshe of the sacrament. But and if whyle
thou sayest, thou enforcest to be the very
same thyng whiche is signyfied by re-
ceyving that sacrament/ that is to say/ to
be one spiryte with the spiryte of Christ/
to be one body with the body of Christ/ to
be a quicke membre of the churche/ if thou
loue nothing but in Christ/ if thou thyne
all thy goodes to be comune to all men/
if the incommodytes of all men greue the
euen as thyne owne: than no doute thou
sayest masse with great fruite/ and that
bycause thou doest it spirytually. If thou
perceyue that thou art in maner transfig-
ured and chaunged in to Christ/ and
that thou lyuest now lesse & lesse in thyne
owne selfe/ gyue thanks to the spiryte
which onely quyeneth and gyueth lyfe.
Many ben wont to nombre howe many
masses they haue ben at every daye/ and
hauynge confidence in this thyng as of
moste valure (as though nowe they were
no farther bounde to Christ) as soone as
they be departed out of þe churche returne
to their olde maners agayne. That they
embrace the fleshe of pite/ I dyspraise not:
that they there stoppe I prayse not. Let
that be perfourmed in the, whiche is there
represented to thyne eyen. There is re-

Pietie is the
honour and ser-
uice whiche we
owe to god.

Let it be per-
formed in the
that is repre-
sented in the
masse.

Capto. xliij.

presented to the, the dethe of thy heed: discusse thy selfe withinforthe / and (as the sayeng is) in thy bosome, howe nygh thou art deed to the worlde. For if thou be possessed holly with wyath, ambycion, couetousnes, enuy / ye though thou touche the aulter / yet art thou farre fro masse. Christ was slayne for the / see thou therfore these beestes. Sacrifyse thy self to hym, whiche for thy sake sacrifyled hym selfe to his father. If thou ones thynke not on these thynges / and hast confydence in the other: god hateth thy carnall & grosse religyon. Thou arte baptyled / thynke not forthwith that thou art a chrissten man. Thy mynde all togpyder sauoureth nothyng but this worlde: thou art in the syght of the worlde a chrissten man / but secrete and befoze god thou art more hethen thā any hethen man. Why so? for thou hast the body of the sacrament, and art without the spireyt whiche onely profyteth. Thy body is wasshed / what mater maketh þ; whyle thy mynde remayneth still defyled and slayned? The body is touched with salte / what than, whan thy mynde is yet vn- sauery? Thy body is anoynted / but thy mynde is vnanoynted. But if thou be buried with Christe withinforthe / and studyest to walke with hym in the new lyfe:

A. iij.

Lapto. xliij.

Spryndynge
of holy water.

Touchynge
of relikes.

The true hono
ring of saintes.

I than knowe þ for a christen man. Thou
art spryncled with holy water/ what good
dothe that/ if so be thou wypp not awaye
the inwarde fylth from the mynde. Thou
honourest sayntes/ and art ioyous & glad
to touche their relikes: but thou dispy
sest the chefe relikes whiche they left be
hynde them/ that is to vnderstande/ the
examples of pure luyng. There is no
honour more pleasaunt to Mary, than if
thou woldest counterfayte her humylite.
No religyon is more acceptable to sayn
tes or more appropriate, than if thou dyd
dest labour to represent and folowe their
vertues. Wylte thou deserue the loue and
fauour of Peter or of Paule? counterfayte
the ones saythe, & the others charyte/ and
thou shalt do a greater thing than if thou
shuldest ron to Rome. x. tymes. Wylt thou
wozshyp saynt Fraunces singularly? thou
art hye mynded/ thou art a great louer of
money/ thou art stubburne and selfe wyl
led/ full of cōtencion/ wyse in thyne owne
opinyon: grue this to the saynt/ swage
thy mynde/ and by the example of saynte
Fraunces be more sobye, humble, or meke/
dispyse fylthy lucre/ and be desyrous of ry
chesse of the mynde/ put awaye stryuyng
and debates with thy neyghbours/ and
with goodnes, ouercome yuell. The saynt

Capto. xliij.

setteſt more by this honour, than if thou
 ſhouldeſt ſet befoze hym a thouſande bren-
 nyng tapers. Thou thynkeſt it a ſpecyall
 thyng to be put in thy graue, wrapped in
 the cowle or habyte of ſaynt Fraunces?
 Truſt me lyke veſture ſhall proſpetye ſo no-
 thyng at all whan thou art deed/ if thy
 lyuynge and maners be founde vnlyke
 whan thou were a lyue. And though the
 ſure example of all trewe vertue and of ^{perſon.}
 pure lyfe, is ſette of Chryſte moſte cōmo-
 drouſly: neuer the leſſe if the worſhypp-
 pyng of Chryſte in his ſayntes deſyre
 the ſo greatly/ ſe that thou counterſayte
 Chryſt in his ſayntes/ and for the honour <sup>Let vs con-
 terſeyt Chryſte
 in his ſayntes.</sup>
 of euery one of his ſayntes, ſtudy and la-
 boure to put awaye one vyce/ or els to
 embrace one vertue. If this be done in-
 wardly / than wyll I not reprove thoſe
 thynges whiche be doone outwardly.
 Thou haſt in great reuerence the aſſhes
 of Paule? I dampne it not/ if thy relyg-
 gyon be perſyte in euery poynte. But if
 thou haue in reuerence the deed aſſhes
 or pouder of his body/ and ſetteſt no ſtoze
 by his quyk ymage yet ſpeakynge/ and
 as it were brythyng/ whiche remaineth
 in his doctryne: is not thy relyggon pre-
 poſterous and out of ordze? Honourſt
 thou the bones of Paule hyd in a ſhyne/

Capto. xiiij.

Let vs honour
the quicke
ymage of
Paule.

Nota.

The very yma-
ge of Chyste is
expresly payn-
ted in the gos-
pell.

Apelles was
the moost coun-
tynge paynter
that euer was.

and honourest thou not hymnde of Paule
hydde in his wrytynges? Magnifyest thou
a pece of his carkas wrynnyng through a
glasle/ & regardest not thou the hole mynde
of Paule wrynnyng through his letters?
Thou worshyppest the alshes, in whose
presence now & than the deformytes and
diseases of bodyes be taken awaye/ why
rather honourest thou not his doctryne/
wherewith the deformytes & diseases of
soules are cured & remedyed? Let the vn-
faythfull meruaple at these myzacles and
sygnes for whome they be wrought: but
thou that art a faythfull man embrace his
bokes/ that as thou douteest not, but that
god can do all thyngs/ euen so thou mayest
lerne to loue hym aboue al thyngs. Thou
honourest the ymage of the bodily coute-
naunce of Christ formed in stone or tree/ or
els portrayed with colours: with moche
greater reuerence is to be honoured the
ymage of his mynde/ whiche by workma-
shipp of the holy goost, is fygured & expres-
sed in the gospels. Neuer any Apelles so
expresly fassioned with pefell the propor-
cyons & fygure of the body, as in the wor-
des & doctryne of euery man apereth the
ymage of the mynde/ namely in Chryste/
whiche whan he was very simplicitie and
pure verite/ no discorde/ no vnykenesse at

Capto. xlii.

all coude be bytvene the spirite and chese
 paterne of his diuine mynde, & the ymage
 of his doctryne & lernyng from thence de-
 ducted and deryued. As nothyng is more
 lyke the father of heuen than his sonne/
 whiche is the worde, the wisdom & know-
 lege of the father/ springyng forth of his
 most secrete hert: so is nothyng more lyke
 vnto Christ than the worde/ the doctryne
 and teachyng of Christ/ gyuen forth of
 of the pryuy partes of his most holy brest.
 And ponderest thou not this ymage? ho-
 nourest it not? lokest thou not substancially
 with deuoute eyen vpon it? embasest
 it not in thy herte? hast thou of thy lorde
 and mayster relikes so holy/ so full of ver-
 tue & strength/ & settyng them at naught/
 sekest thou thynges moche more alienate,
 straüger and farther of? Thou beholdest
 a cote or a sudorpe, that is sayde to haue
 ben Christes/ assonyed therat, as though
 thy wyttes were rauysshed: & art thou in
 a dreame or slumber whan thou redest the
 diuine oracles or answeres of Christ?
 Thou byleuest it to be a great thyng, yea
 greater than þy greatest, that thou posses-
 sest at home a lytell pece of the crosse: but
 þy is nothyng to be cōpared to this/ if thou
 beare shryned in thy hert þy mystery of the
 crosse. Or els if suche thyngs make a man

The honoryng
 of the crosse.

Lapto. xlii.

religious & deuout/what can be more religious than þæt ietwes/of whiche very many (though they were neuer so wycked) yet with their euen sawe Iesu Christ luyng bodely/herde hym with their eares/with their handes handled hym? what is more happy thā Judas, which with his mouth kysed þæt diuine mouth of Christ? So muche doth þæt fleshe without the spirit pseyte nothig at all/that it woulde not ones haue psted the holy virgin in his mother, þæt she of her owne fleshe begate hym/except she in her spyrte had conceived his spyrte also. This is a very gret thig/but here a greater. While thapostels enioyed þæt corporal presence & felyshipp of Christ/redest thou not howe weake/how chyldeyshe they were/how grosse & without capacite: who wold desyre any other thing vnto the most pite helth of his soule, thā so longe familiarite & conuersacyon togyder with hym þæt was bothe god & man? yet after so many myracles shewed/after þæt doctryne of his owne mouth taught & declared to thē/after sure & euydent tokens þæt he was rysen agayne/dyd he not at þæt last hour, whā he shoulde be receyued vp in to heuē, cast in their tetes their vnstabylite in the saythe? what was than the cause? verily the fleshe of Christ dyd let: & thence is it þæt he saythe: except I

The very apostels/as longe as Christ was present waivered in the saythe.

Capto. xiff.

go away, the holy goost wyll not come/ it
is expedient for you & I departe. The cor-
poral pſence of Chriſt is vnproſytable vn-
to helth: & dare we in any corporal thyng
beſyde that, put pyte pyte/ & is to ſay, the
loue & honour of god? Paule ſawe Chriſt
in fleſh/ what ſuppoſeſt thou to be a grea-
ter thing than & yet ſetterh he naught by
it, ſayeng. Though (ſaythe he) we haue
known Chriſt carnally/ now we do not
ſo. Why knewe he him not carnally? for he
had pyted & aſcended vnto more pyt gyf-
tes of the ſpirt. I vſe paducture mo wor-
des i diſputyng theſe thyngs, than ſhulde
be mete for him whiche gyueth rules. Re-
uertheleſſe I do it & more dilygently (& not
without a great cauſe) for & in very dede I
do pcepyue this errour to be the comen pe-
ſtilence of al chriſtendom: whiche brigeeth & oc-
caſioneth euen for this cauſe & greter miſ-
cheſe/ for as moche as i ſemblaunce & appa-
rence it is nexte vnto pyte. For there are no
vices more perylous than they whiche cou-
terſayte vertue. For beſydes this & good
me may lightly fal into the/ there are none
with more difficulty cured, by cauſe the co-
mune people vnlearned thynke our religio
to be violate, whan ſuch thyngs are rebu-
ked. Let incōtynēt al the worlde cry out a-
gaynſt me/ let certayn pchers, ſuch as are

Capto. xiiij.

The use of ce-
remonyes.

wont to crye out in their pulpettes, darke
whiche with right good wyll synge these
things inwardly in their owne stomaches;
lokyng verily not vnto Christ/ but vnto
their owne aduantage. Through whose
eether supersticion without lernynge/ or
fayned holynes, I am compelled oftenty-
mes to shewe & declare, that I in no wyse
rebuke or checke þe corporal ceremonyes of
christē men, & the deuout myndes of simple
persons: namely in suche thinges that are
approued by authorite of the churche. For
they are now & thā partly sygnes of pyte,
and partly helpers therunto. And bycause
they are somewhat necessary to yonge in-
fantes in Christ, tyll they ware elder, and
growe by vnto a perfyte man: therfore it is
not mete they shulde be disdayned of them
whiche are perfyte/ leest by their example
the weake yfone shulde take harme. That
thou doest I approue/ so the ende be not
amysse. More ouer if thou stop not there,
whence thou oughtest to ascēde to thyngs
more nere to helth. But to worship Christ
with visibill thynges in steede of inuisibill;
and in thē to put the hyghest poynt of res-
ligyon/ & for them to stāde in thyne owne
conceyte/ to condemne other men/ to set
thy hole mynde vpon them/ & also to dye
in them/ and (to speke shortly) to be with-

Capto. xlii.

haue from Christe, with the very same
thynges whiche be ordeyned for thentent
onely that they shulde helpe vnto Christ:
this is verily to departe from the lawe of
the gospell whiche is spirytuall/ and to
fall in to a certayne iewysshnesse: whiche
thyng peraduenture is of no lesse ieopar-
dye, than if without suche supersticion
thou shuldest be infecte with great & ma-
nyfest byces of the mynde. This is forsoth
the moze deadly disease. Be it, but y other
is worse to be cured. Howe moche euery
where sweateth the chefe defender of the
spiryte Paule, to call away y iewes from
the confydence of dedes and ceremonies/
and to promote them vnto those thynges
whiche are spirytuall: and nowe I se the
comunaltie of christen men to be returned
hyther agayne. But what sayd I the co-
munaltie? that myght be yet suftered, had
not this errour inuaded & caught a great
parte bothe of preestes & doctours: & to be
shorte the flockes of them almost through
out, whiche pfeffe in tytle & habyte a spi-
rytuall lyfe. If they whiche shulde be the
very salte be vnslauery/ wherwithall shall
other be seasoned? I am ashamed to re-
uerse with what supersticion the most parte
of them, obserue certayne ceremonies of
mennes inuencionys/ yet not institute for

The comunalti-
tie is turned to
the cofydence of
ceremonies.

Capto. xiiij.

Superstitious
persones are
touched.

Paule & Anto-
ny were hermy-
tes of passyng
holy conuersa-
cyon.

The defenders
of ceremonies.

such purpose/ howe obviously they requyre
them of other men? what confidence with-
out mystrust they haue in them: howe in-
discretly they iudge other men: howe er-
nestly they defende the. To these their de-
des they thynke heuē to be due/ in whiche
if they be ones roted, at ones they thynke
them selfe Paules and Antonyes. They
begyn, O good lord/ with what graunte/
with howe great authoꝛite to corꝛecte o-
ther mens lyues/ after the rule of fooles
and vndiscrete persons (as sayth Terrens)
so that they thynke nothyng well done,
but ꝑ they do them selfe. But for all that,
whan they be woxen olde spyꝛes in their
maner of lyuyng thou shalt se that as yet
they sauour oꝛ taste of Christ nothyng at
all: but to be beestly swymmyng in cer-
tayne chozlish vices, in their lyuyng and
passyme frowarde, and scarce can suffre
fozbeate their owne selfe/ in charyte colde,
in wꝛath feruēt, in hate as tough as white
lether, in their tonges venymous & full of
popson, in exercysyng and puttyng foꝛthe
of their malyce conquerours and not able
to be ouercome, redy to stryue foꝛ euery
lytell tryfle, and so farre from the perfe-
cion of Christ/ that they be not ones en-
dued with these cōmune vertues/ whiche
the very ethnytes oꝛ hethen men haue

Caplō. xij.

learned / eyther by reason gyuen to them of nature / or by vse of lpyng, or by the preceptes of philosophers. Thou walte also se them in spirytuall thynges clene without capacyte / sferse that no man shall knowe howe to entreate or handle them / full of stryfe and contencion / greby vpon voluptuous pleasure / at the worde of god redy to spelwe / kynde to no man / mysde mynge other men / flaterynge their owne selues. It is come to this poynte nowe at laste with the labours of so many yerres / that thou shuldest be of all men the worst / and yet thynke thy selfe the best / that in stede of a chrysten man, thou shuldest be a playne iewe / doynge seruyce vnto dombe elementes onely? that thou shuldest haue thy glozy and ioye / not in secreete before god / but openly afoze the worde? But if thou haste walked in the spyrte and not in the fleshe: where be the fruytes of the spyrte? where is charyte? where is that cherefulnesse and ioyous myghte of a pure mynde? where is tranquillite & peace towarde all men? where is pacyence? where is perseueraunce of softe mynde / wherewith thou lokest daye by daye contynually for the amendement euen of thyne enemyes? where is curtesy and gentylnesse / where is frenesse of hert /

The ypoctryp
of relygyous
persones.

Capto. xliij.

Where is mekenesse, fydeltye, discrecyon,
measure of sobrenesse, temperaunce, and
chastyte? Where is the ymage of Christ in
thy maners? I am sayest thou no keeper
of hoores, no theefe, no violatour of holy
thynges/ I kepe my professyon. But what
other thyng is this, than I am not lyke
other men, extorcyoners, adulterers/ yea
I faste twyse a weke? I had leauer haue
a publycane humbly and lowly askynge
mercy, than this kynde of pharylees re-
hersynge their good dedes. But what is
thy professyon? is it I pray the that thou
shuldest not perfoyme that thyng thou
promysed longe ago whā thou were bap-
tysed/ whiche was that thou woldest be
a chrysten man/ that is to saye/ a spirytual
person/ and not a carnall iewe, whiche for
the tradycions of man woldest transgresse
the cōmaundementes of god? Is not the
lyfe of a chrysten man spirytuall? Here
Paul speakeynge to the Romaynes. No
dampnacion is to them that are grafted in
Christe Iesu/ whiche walke not carnally
or after the fleshe: for the lawe of the spi-
ryte of lyfe in Christ Iesu hath delpyered
me from the lawe of synne and deth: for
that thing whiche was impossyble for the
lawe to do or bynge to passe, whiche was
weake by reason of the fleshe/ that same

Capto. xlii.

god made good / sendyng his sone in the sy-
militude of flesshe, p^{er}ne to synne / & of synne
condempned synne in the flesshe / that the
iustifyeng of the lawe, myght be fulfilled
in vs, whiche walke not after the flesshe,
but after the spirit. For they that be in the
flesshe, be wylse in thyngs p^{er}teynyng to the
flesshe: but they whiche be in $\text{\textcircled{h}}$ spirit, per-
ceyue those thinges that p^{er}teyne to $\text{\textcircled{h}}$ spirit.
The wysdome of the flesshe is deyth / & the
wysdom of the spirit is lyfe & peace: for the
wysdom of $\text{\textcircled{h}}$ flesshe, is an ennemy to god,
bycause she is not obedyent to the lawe of
god / nor yet can be. They $\text{\textcircled{h}}$ be i the flesshe
they can not please god. What coude be spo-
ken more largely? What more playnly? ne-
uerthelesse many men subtyl & crafty to
flater & fauour their owne vices: but p^{er}ne &
redy w^{ith}out aduysment to checke other
mens / thynke these thyngs to pertayne to
themselfe nothyng at al: & Paule spake of
walking carnally, or after the flesshe / that
referre they to adulterers onely, & keepers of
quenes: What he spake of wysdome of the
flesshe, which is ennemy to god / that they
turned to them which haue lerned huma-
nite / or (as they call it) secular sciences. In
e^{ither} other they set vp thei^r creestes / and
clap their hâdes for sope / bothe $\text{\textcircled{h}}$ they ney-
ther be adulterers / & in all scyences excellēt

The expositors
and mynde of
some clerkes.

Capto. xiiij.

The fleshe &
the spiryt af-
ter Paule.

ly vnlearned & ignorant. But to lyue in the
spiryt: they dreame to be none other thyng
than to do as they them selues do. Whiche
p'ones, yf they wolde as diligently obserue
the tong of Paule, as they māfully despise
the tong of Tully: they wolde soone percei-
ue, that the apostle calleth the fleshe, that
thyng that is visyble/ and the spiryte, that
thyng that is inuisyble. For he techeth euery
where that thyngs visyble, ought to serue
to thynges inuisyble: & not contrary wyse,
inuisyble thyngs to serue thynges visyble.
Thou of a preposterous ordre, applyest
Christ to those thyngs whiche were mete
to be applyed vnto Christ. Requirest thou
of me recorde, that this worde fleshe per-
teyneth not onely to fylthy & superfluous
lust of the body: holde & vnderstande, that
thyng whiche I sayd apostle (doyng that
same which he in all places doth) wyrteth
to the Colocenses. Let no man mysleade
you for the nones, in I humillite & religion
of aungels, whiche thyngs he neuer sawe,
walkyng in bayne/ inflate with the yma-
ginacyon of the fleshe/ & not holdyng the
heed/ that is to say Christ/ of whome all I
body mynystrer, nouryshed, cōpacte & set
together by couples & ioyntes, groweth in
to I encrease of god. And lest thou woldest
doubte any thyng that he spake of them.

Capto. xliij.

Which hauyng cōfidence in certeyn corpor-
tal ceremonyes, barke agaynst þe spūal pur-
poses of other men: take hede what folow-
eth. yf ye be deed with Christ/ ab elemētis
hui⁹ mūdi/ frō traditiōs, ceremonyes & in-
uenciōs of men: why haue ye yet suche de-
crees among you/ as though ye lyued vn-
to the worlde? And anone after, callyng vs
frō the same thinge he sayth: yf ye be rylen
by agayn with Christ/ seke those thynges
that are aboue where Christ spyttereth on þe
ryght hāde of god. Be expert & wyse i those
thynges þe be aboue/ & not on þe erth. **Moz-**
ouer grynng pceptes of þe spūal lyfe/ what
exhorteth he vs to do at the last: whether þe
we sholde vse suche oꝛ suche ceremonyes?
whether we sholde be this oꝛ that wyse a-
rayed? that we sholde lyue with this oꝛ þe
meates? that we sholde save customably
any certeyn nombꝛe of psalmes: he made
mencion of no suche thynges: what than?
Mortifye (said he) your mēbres whiche be
on the erth/ fornicacyon, vnclēnes, bodyly
lust, euyl cōcupiscence, & auarice, which is
the seruice of ydols. And a litel after. **Now**
put frō you al suche thynges, wꝛath, indi-
gnacyon, malice: & agayn, spoylyng your
self of þe olde mā with al his actes, puttyng
on you the newe man, whiche is renewed
in knowlege of god, after þe ymage of hym

Mortifie the
members on
the erthe.

R. G.

Capto. xlii.

The olde man

Whiche made hym. But who is the olde man? verely Adam/ he that was made of the erth/ whose cōuersacion is in erth/ not in heuen. By the erth vnderstande what so euer is visyble/ & therfoze tēporall & trāsy-
toꝝ. Who is that newe man? verely the ce-
lestial man ꝑ descended frō heuen, Chryst.
And by heuen vnderstande what so euer is
inuisyble/ & therfoze eternal & euerlastyng.
At the last, leest we sholde be mynded to
purchase the fauour of god, after ꝑ maner
of the iewes wīth certeyn obseruaunces/
as wīth ceremonyes magicall: he techerh
that our dedes are pleasaunt & alowed of
god/ so long as they are referred vnto cha-
rite/ & also spyngge therof/ sayinge. Aboue
al these thynges kepe charite the bonde of
perfection/ and let the peace of god reioyse
as an ouercōmer in your hertes/ in which
also ye be called in one body. I wyll gyue
the a more playne token, & euydent proba-
cion: that this worde fleshe signifieth not
the lust of the body onely. Paule nameth
often the fleshe/ often the spiryt/ wyrtynge
to a certeyn people named Galatas/ whi-
che he called not onely from lust of the bo-
dy vnto chaste lyuynge: but enforceth to
withdraue them from the sect of ꝑ iewes,
& confidence of woꝝkes/ in to whiche they
were enduyced by false apostles. In this

Caplo. xliij.

place therfore, nombryng the dedes of the
fleshe / marke what byces he reherseth.
The dedes of the fleshe (sayth he) be ma-
nyfest / whiche are fornicacyon / vnclenly-
nes / vnchamfastnes / lechery / worshyp-
pyng of ydolles / wythcrafte / pryncipall hate /
disorde, otherwysse called contencion, or
stryfe / emulacyon which may be called in-
dignacyon or dysdayne / ire otherwysse cal-
led wrath / scoldyng / dyscencion / that is to
say / dyuersite in maynteynyng of oppyni-
ons, sectes / or maynteynyng of quarelles /
enuy / homycyde / dyronkenesse / excelle in
eatynge / & suche lyke. And not longe after
he sayth : yf we lyue in the spiryte / let vs
walke in þe spiryte. After that, as declaryng
and utteryng a pestylence contrary to the
spirite / he addeth : let vs not be made desy-
rous of vayne glory, prouokynge one the
other / & enuyenge one an other. The tree
is knowen by the fruite. As vnto this that
thou omittest not wathe / fasting / slyce /
or pylons / & suche other lyke obseruaunces :
I passe not thereon / I wyl not byleue that
thou art in the spirite : excepte I may se the
fruytes of thy spirite. Why may I not as-
sume the to be in þe fleshe, whan after al-
moost an hondreth yeres exercyse of these
thyngs / yet in the I fynde the dedes of the
fleshe : enuyousnesse more than is in any

Vayne glorye
is a pestylence
contrary to the
spirite.

Capto. xlii.

Woman/cōtynuali wꝛath & fyerfnes, as in
a man of warre: scoldynge/lust & pleasure
insaciabie/malicious cursing/backbityng
With tong more venymous than the pop-
son of a serpēt/an hygh mynde/stubburn-
nes/lyght of thy pynesse/vanite/sapnyng/
flaterynge? Thou iudgeth thy brother in
his meate/drynke oꝝ rayment: but Paule
iudgeth the of thy dedes. Dothe that sepa-
rate the from worldly & carnall men/ that
thou art in lyghter causes verply, but yet
With the same vices infected? Is he more
fylthy/whiche for his enherytaunce taken
frō hym oꝝ it came to his handes, for whi-
che his doughter defyled/for hurt done to
his father/for some offyce / for his pꝛinces
fauour:concepueth wꝛath/hatred/emula-
cyon & disdayne: than thou whiche (I am
ashamed to tell) for how lytel a tꝛysle/yea
for nothyng, doest all the same thynges
moche more malyciously? The lyghter oc-
casyn to synne lyghteth not / but aggra-
uateth þ synne. Neyther it maketh mater
in how lytel oꝝ great a thyng thou synne/
so it be done With lyke affection. And yet is
there differēce verply: for so moche the gre-
uouſer dothe euery man trespase/ the lesse
the occasyn is / wherwith he is pulled a-
wayne from honestye. I speke not now of
those monkes oꝝ religious psones, whose

Monkes.

Caplo. xiiij.

maners euen the hole worlde abhorreth :
but of them whome þ comune people ho-
noureth not as mē, but as aūgels. Whiche
selfe same, notwithstanding ought not to
be displeased with these wordes : whiche
rebuketh þ vices, & noteth not the psones.
But & yf they be good men / let them also
be glad to be warned of what so euer man
it be / in those thynges whiche pteynen to
helth. Neyther it is vnknewe to me, that
amonges them are very many, which hol-
pen with lernyng & wytte, haue tasted the
mysteries of þ spiryt. But (as Liui^o saith)
it fortuneth almost euery where : that the
greater parte ouercōmeth the better. Not
withstandyng (yf it be lawfull to confesse
the trouth) se we not all the moost strapte
kynde of monkes, to put the chiefe poynte
of relygion, eyther in ceremonies, or in a
certeyn maner or forme of sayng, whiche
they call their diuine seruice / or in certeyn
dedes of þ body? Whiche monkes yf a man
wolde examyne & appose of spūall thinges,
he wolde scarce fynde any at all that wal-
ked not in the fleshe. And here of cometh
this so great infyrmyte of myndes / trem-
blyng for feare, where is no feare / & therin
sure and carelesse, where is moost peryll
of all. Here of cometh that perpetuall in-
fancye in Chyſt (to speke no greuouſſer)

Caplo. xlii.

Preposterous/
is settinge be-
hynd that that
shuld be before

that the preposterous esteimers of thinges
make moost of those whiche by them selfe
are of no value, those set at nought, whi-
che onely are sufficient, euer luyng vnder
tutors oz scholemasters/ euer in bondage,
neuer aduansynge our selfe vp to the ly-
berty of the spiryte, neuer growyng vp to
the large stature of charite. Whan Paule
cryeth to a certayne people called Gala-
thas/ stande fast/ be not ye locked agayne
vnder þ yoke of bondage. And in an other
place, and so was the lawe our tutor oz
scholemaster in Chryst / that of sayth we
myght be iustified. But seynge that sayth
is come/ now be we no more vnder a tutor
oz scholemaster: for every one of you (saith
he) is the veray sone of god through sayth
whiche he hath in Chryste Iesu. And not
moche after he sayth/ & we also whan we
were lytell ones, were in scrupce and bon-
dage vnder the ceremonyes & lawe of this
worlde. But whan the tyme was fully ex-
pyred/ god sent his sone made of a womā/
made vnder the lawe, to redeme them whi-
che were vnder the lawe/ that we by adop-
cyon shoulde be his sones. And for bycause
ye be the sones of god/ god hath sente the
spiryte of his sone in to your hertes/ cryeng
Abba pater (as a man wolde saye, dade fa-
ther) And so is he not now a seruaūt/ but

Capto.xiij.

a sone to god. And agayn in an other place. Bretherne ye be called in to lybertye/ let not your lybertye be an occasyon vnto you to lyue in the fleshe: but in charite of the spiryte serue one an other. For all the lawe is fulfyllled in one saying. Loue thy neyghbour as thy self. But and yf ye byte and eate one the other / take hede lest ye be consumed one of an other. And agayne to the Romaynes. ye haue not receyued the spiryte of bondage agayne in feare/ but the spiryte that maketh you the sones of god by adopcyon / in whome we crye dade father. Vnto the same also pertayneth that he wyrteth to Timothee/ saying Exercyse thy selfe vnder the dedes of pietie: for bodyly exercyse is good but for a small thyng / pietie is good vnto all manner thynges. And to the Corynthes. God is a spiryte/ and where the spiryte is/ there is lybertye. But why reherse I one or two places. Paule is all togyder at this poynte / that the fleshe, whiche is full of contencion, mought be despyled/ and that he myght settle vs in the spiryte, whiche is the authour of charite and lyberty. For these companyons be euer inseparable on the one syde/ the fleshe, bondage, vnquietnesse, contencion or stryfe. And on the other syde, the spiryte, peace, loue, lybertye.

Capto. xliij.

These thynges euery where Paule stam-
peth i to vs. And seke we a better mayster
of our religyon / namely whan all diuyn
scripture agreeth to hym? This was the
greatest commaundement in the lawe of
Moyles. This Chryste iterateth and sy-
nyfeth in the gospel, and for this cause
chefely was he bozne, for this cause dyed
he, to teche vs not to counterfeyte y iewes,
but to loue. After the last souper made the
euen befoze his passyon/ how dylgently/
how tendrely/ and how affectuouly gaue
he charge to his discyples / not of meate/
not of drynke / but of charite to be kepte
one towarde an other. What other thyng
techeth he? What other thyng despyeth
his disciple Iohan, than that we loue one
an other? Paule euery where (as I haue
sayd) commendeth charite / but specially
wrytynge vnto the Corynthes he prefer-
reth charite, bothe befoze myracles & pro-
phecyes / & also befoze the tonges of aun-
gelles. And saye not thou by and by, that
charite is, to be ofte at the churche, to cro-
che downe befoze the ymages of sayntes,
to lyght tapers or ware candelles, to saye
many lady psalters, or saynt Katherpnes
knottes. God hath no nede of these thyn-
ges. Paule calleth charite, to edyfy thy
neyghbour/ to compte that we al be men

To loue/ is the
greatest commaun-
dement.

Chryste last of
all warneth vs
of charite.

what is true
charitie.

Capto.xiij.

bies of one body / to thynke that the all
are but one in Chyrist / to reioyse in god of
thy neyghbournes welthe, euen as thou
doest of thyne owne. To remedy his in-
comodities or losses, as thyne owne. yf
any brother erre, or go out of the ryght
waie: to warne hym / to monyfy hym/
to tell hym his faute mekely, sobely, and
curteysly / to teche the ignoraunt, to lyfte
vp hym that is fallen, to cōfōrte & courage
hym that is in heuynesse, to helpe him & la-
boureth, to socour the nedy. In cōclusyon
to referre all riches & substance / al thy stu-
dy / all thy cares to this poynte / that thou
in Chyrist sholdest helpe as moche as thy
powder extendeth to. That as he neyther
was borne for hym selfe / nor lyued to his
owne pleasure / neyther dyed for hym selfe
but dedycate hym selfe hoolly to our pro-
fites: euen so sholde we apply our selfe /
and awayte vpon the cōmodities of our
bretherne / & not our owne. Whiche thyng
yf it were vsed / nothyng sholde be eyther
more pleasaunt or elles easy, than the lyfe
of religyous persones / whiche we se now
clene contrarpe / greuous almost euery
where and laborpous / and also full of su-
perstycyon / lyke vnto the ieiues / neyther
pure from any byces of the laye people /
and in many sondry thynges moche more

The lyfe of rei-
ligyous men
is greuous and
tedyous.

Saynt Augu-
stine wold not
knowe monkes
& chāns of his
owne religyon
yf he were now
alyue.

Howe ferforth
we oughte to
cleue to the
small thynges.

Scilla & Carib-
dis/loke what
they meane at
the ende of the
first chapytre.

besyled. Whiche kynde of men saynt Augu-
stine (of whome many glorie & reioyce
as of the authour and founder of the? ly-
uynge) yf he now myght lyue agayn/cer-
tainly wolde not ones knowe/ and wolde
crye out / sayinge that he wolde approue
nothyng lesse than this kynde of lyfe/and
that he had instytuted an ordre and ma-
ner of lyuynge/not after the superstycyon
of the iewes / but after the rule of the as-
postles. But I heare euen now, what cer-
taine men (whiche are somewhat well ad-
uised) wyll answer vnto me. A man must
take hede in lytel and small thynges/leest
a lytell & a lytell he wolde fall in to grea-
ter byces. I heare it ryght well / and I
alowe the saying. Neuertheles thou ough-
test to take hede a greate deale more, that
thou so cleue not to these lytell and small
thynges, that thou shouldest fall cleue from
the moost chere & greatest thynges. There
is the ieopardye more euydent / but here
more greuouse. So flee Scilla, that thou
fall not in to Charibdis. To obserue these
lytell thynges, is holosome verily: but to
cleue vnto them, is veray ieopar-
dous. Paule forbiddeth not the to vse the
lawe and ceremonyes: but he wyll no-
hym to be bounde to the lawe and cere-
monyes, whiche is free in Christ. He con-

Caplo. xlii.

dempneth not the lawe of dedes: yf so be a man vse it lawfully. Without these thynges peraduenture thou shalt not be a chrysten man / but they make the not a chrysten man. They wyll helpe vnto pietie & godlynesse / euen so yet yf thou vse them for that purpose. But and yf thou walte begyn to enioye them / to put thy trust and confydence in them / at ones they vtterly destroie all the lyuynge of a chrysten man.

The apostle setteth nought by the dedes of Abraham / whiche to haue ben veray perfyte, no man doubteth: and hast thou confydence in thyne? God disdeyneth certeyn sacrifices called vityme / the sabbots and certeyn holy days called seomene, of his people the ieiues / of whiche thyngs he hymselfe was the authour and comander: and darest thou compare thyne owne obseruaunces, with the preceptes of the lawe of god? yet here god redy to spue at them, and sore agreued with them. For what entent (sayth he) offre ye to me, the multytude of your vitymes? I am full.

As for holocaustes of wethers / talowe or inwarde suet and fatte of beestes / blode of calves / of lambes and gotes, I wolde not haue. Whan ye come before my presence, who hath requyred these thynges of your handes, that ye myght walke in my hou-

Corporal thynges helpe to pietie.

Ulycyma was the sacrifice of a beest / whereof he that offered dyd eate / a part went to thuse of the priest / the call / the kydneyes / the fat aboute them was burned to god. That same sacrifice for certayn cōsideracions is also called hostia.

holocaustes that is / the hole beest is sacrificed to god / no man hauyng parte therof.

Sabbot daye
was euery se-
uenth daye/as
our sondaye.

Neomenye
were holydays
at the newe of
the mone.

Kalendas/that
same that neo-
menyes be.

Eysas.

ses? Offre ye no more sacryfye in bayne/
your ensence is abhomynacyon to me/I
wyl not suffre the feest of the Neomenye
and sabbot daye / with other feest dayes.
The companyes of you are infected with
iniquite / my soule hathe hated your ka-
lendas, and your solempne feestes. These
thyngs be greuous vnto me/I was euen
sicke to abyde them. And whan ye put
forth your handes: I wyl tourne myne
eyes from you. Whan he reherseth the ob-
seruauces and maners of holy feestes &
sacryfye, moze ouer the multiplyenge of
prayers: noteth he not them as though
he poynted them with his synger/whiche
measure they? relyggon with a certayne
nombze of psalmes and prayers? Marke
also an other thyng, how meruaylously
the sacredpous pphete expresseth, heappyn
to gyder the dysdayne and indignacyon of
god: so that he now coude suffre neyther
with eares, neyther eyes. What thynges
(I beseeche the)? verely tho thyngs whiche
he hymself had ordeyned to be kepte so re-
ligiously/whiche also were obserued so re-
uerently, so many yeres of holy kynges &
pphetes. And these thynges abhoreth he
as yet in þ carnall lawe. And trustest thou
in ceremonies made at home i thine owne
house/now in the lawe of the spiryt? God

Caplo. xiiij.

in an other place byddeth the same pphete
to crye incessantly, and to put out his brest
after the maner of a trumpe/ as i an earnest
mater, & worthy to be rebuked sharply / &
suche a mater as vnneth coude be optey-
ned of these men but with moche ado. He
(sayth he) they seke from day to day / and
knowe they wyll my wayes / as a people
that hath done iustice/ & hath not forsaken
the iudgement of their god. They aske me
for the iudgementes of iustyce/ & desyre to
drawe nygh to god : why haue we fasted
(saye they) & thou hast not loked vpon vs
and meked our soules/ & thou woldest not
knowe it. Lo in þ day of your fast (answe-
reth the pphete) your owne wyll is foude
in you/ and ye seke out al your detters. Lo
vnto stryfe and contencion ye fast/ and ye
smyte with your fytt cruelly. Faste ye not
as ye haue fasted vnto this day/ that your
crye myght be herde on hygh. Is this the
fast that I haue chosen/ that a man sholde
bere and trouble hym selfe for one daye/
eyther that a man sholde bowe his heed
as a hoke or cyrcle / and to cast vpon hym
sacke clothe and ashes? Wylte thou call
this a fast, or a daye acceptable vnto god?
But what shall we saye this to be: dothe
god condempne that thyng, whiche he
hym selfe commaunded? Naye forsothe.

The Jewyshe
fast.

What than? But to cleue and stycke fast to
the fleshe of the lawe/ & to haue cōfydence
of a thyng of nothyng/ that is it verply
whiche he hateth dedly. Therfore he sheweth
what he wolde haue added in eyther
place. Be ye wasshen (sayth he) and made
clene/ take away your euyl cogitacions &
thoughtes out of my syght. Whan thou
hearest the euyl thoughtes reherled/ toucheth
he not euydētly the spiryte & the inward
mā? The eyes of god seeth not outward
but in secrete / neyther he iudgeth
after the syght of the eyes / neyther rebuketh
after the hearyng of the eares. God
knoweth not þ̄ folysh the virgyns, smothe &
gay outward/ empty of good workes inward.
He knoweth not them whiche say
with lyppes Mayster maister. Moreouer
he putteth vs in remēbraūce þ̄ the vse of þ̄
spūall lyfe standeth not so greatly in ceremonies,
as in þ̄ charite of thy neyghbour.
Seke (saith he) iudgemēt or iustice/ socour
him that is oppressed/ gyue true iudgemēt
and ryght to hym that is fatherles & motherles
or frendles/ defende the wydowe/ suche lyke
thing? dyd he knyt to the other place/ where
he speketh of fastyng. Is not this rather
(sayth he) that faste whiche I haue chosen?
Teare & cancell cruell obligations/ vnbynde
þ̄ burthens whiche make

The vse of spiry-
tuall lyfe.

May 64.

Cap.º. xlii.

them stowpe to the grounde that beare
 them: let them that be bused go free and
 breake a sonder all burthen. Breake thy
 breed to hungry. The nedye & them whiche
 haue no place of habytacion/lede in to thy
 house. whan thou seest a naked mā clothe
 hym/ and dispyse not thyne owne flesshe.
 What shall a christen man do than? Shall
 he dispyse the commaundementes of the
 church? Shall he set at naught þ honest
 tradycions of fore fathers? Shall he con- ^{The tradicions}
 dempne godly and holy customes? ^{of our elders} Nay, if
 he be weake and as a begynner, he shall
 obserue them as thynges necessary. But
 and if he be stronge and persyte: so moche
 the rather shall he obserue the/ lest with
 his knowlege he shulde hurte his vjorher
 whiche is yet weake: lest he also shulde
 kyll hym for whome Christ dyed. We may
 not omptte these thynges: but of necessitye
 we must do other thynges. Corporall de-
 des be not condemned/ but spyrituall are
 preferred. This visyble honouring of god
 is not condemned/ but god is not plea-
 sed sayng with inuisible pyte & seruyce.
 God is a spyrte & is moued & styred with
 inuisible sacryfyce. It is a great shame
 for christen men not to knowe that thyng
 whiche a certayne poete beyng a gentyle
 knewe ryght well/ whiche geyng a pre-

Capto. xiiij.

rept of delbe scrupnge god saythe: If god be a mynde as scripture sheweth vs/ se thou honoure hym chesely with a pure mynde. Lette vs not dispyse the authoure though he be an hethen man, or without degre of schole/ the sentēce becometh ye a ryght great diuine. And (as I very well haue percepued) is lyke wyse vnderstande of fewe, as it is redde of many. The sentence verply is this/ lyke reioysen in lyke. Thou thynkest god to be moued greatly with an ore kylled and sacryficed/ or with the vapoure or smoke of frankensence/ as though he were a body. God is a mynde/ and without doute a mynde moste pure/ moste subtile and persyte: therfore ought he to be honoured moste chysely with a pure mynde. Thou thynkest a tapre lygh- ted to be a sacryfice: but a sacryfice to god (saythe Dauid) is a wofull or a sorowfull spryte. And thoughe he hath dyspyssed the bloode of goates and calues/ yet wyll not he dispyse a herte contryte & humble. If thou do that thyng whiche is gyuen to the eyen of men/ moche rather take hede that that thyng be not away whiche the eyen of god requyre. Thy body is couered with a coule or habite/ what is that to the purpose if thy mynde beare a secu- lar vesture? If thy vtter man be cloked in

Inwarde thyn-
ges be repiesen
red by inwarde
thynges.

Laplo. xiiij.

a cloke whyte as snowe/ lette the besty-
mentes of the inner man be also whyte as
snowe. Thou kepest sylence outwarde:
moche more procure that thy mynde be
quyet within. In the visyble temple thou
bowest downe the knees of thy body: that
is nothyng worthe, if in the temple of thy
brest thou stande byrlyght agaynst god.

Thou honourest the tree of the crosse/
moche more folowe the mistery of þe crosse.

Thou kepest the fastyng day and abstep-
nest from those thinges whiche defyle not
a man: and why abstepnest thou not from
fylthy talkyng/ whiche polluteth thyne
owne cōscience & other mens also? Meate
is withdrauen from the body/ but whye
glutteth thy soule her selfe with coddies,
drasse, and suche lyke, whiche are meate
mete for swyne? Thou makest the churche
of stone gay with goodly ornamētys/ thou
honourest holy places: what is that to the
purpose, if the temple of thy herte/ whose
walles the prophete Ezechyell bozed tho-
rowe, be pphanat or polluted with þe ab-
homynacions of Egypt? Thou kepest the

sabbot day outwarde/ & within all thyngs The sabbot day
the day of rest,
be vnquiet thurgh þe rage & tōbling of blys-
togider. Thy body cōmytteth no adultrye,
but thou art couetous: now is thy mynde
a fornycatour. Thou syngeest or prayest

Capto. xlii.

With thy bodily tonge/ but take hede with
in what thy mynde sayth. With thy mouth
thou blydest/ and with thy hert thou cur-
sest. In thy body thou arte closed within
a straye celle/ and in thy cogytacion thou
wādest throughout all the worlde. Thou
herest the worde of god with thy corporall
eares/ rather here it within. What saythe
the prophete? Except ye here within/ your
soule shall mourne and wepe. ye & what
redest thou in þ̄ gospell: that they whiche
se may not se/ and they whiche here maye
not here. And agayne the prophete sayth/
With your eare ye shall here and ye shall
not perceyue: blisshed be they therfore whi-
che here the worde of god within. Hap-
py are they to whom god speaketh with-
in/ and their soules shall be saued. This
eare to enclyne Dauid cōmaundeth that
noble doughter of the kyng, whose beau-
tye and godlynesse is all togyther within
in golden hemmes. Fynally what auay-
leth it if thou do not those yuell thynges
outwarde/ whiche with affection thou de-
syrest and coueytest inward? What auay-
leth it to do good dedes outwarde/ vnto
whiche within are cōpytted thyngs cleue
cōtrary? Is it so great a thyng if thou go
to Hierusalem in thy body/ whan within
thyne own selfe is both Sodome, Egypt,

Caplo. xliij.

and Babylon? It is no great thyng to haue troden þe steppes of Christ with thy bodily heles/ but it is a great thyng to folowe the steppes of Christ in affectyon. If it be a very great thyng to haue touched the sepulcre of Christ/ shall it not be also a very great thyng to haue expressed the mistery of his buryeng? Thou accuseth & vtterest thy synnes to a prest/ whiche is a man: take hede howe thou accuseth & vtterest them befoze god. For to accuse them afoze hym, is to hate the inwardly. Thou byleuest perchaunce all thy synnes and offences to be washen awaye at ones with a lytell paper or parchement sealed with waxe/ with a lytell money or ymages of waxe offered/ with a lytle pylgrymage goyng. Thou arte vtterly disceyued & cleane out of the way. The wounde is receyued inwardly: the medycyne therfoze must nedes be layde to within. Thyne affection is corrupt/ thou hast loued that whiche was worthy of hate/ & hated that which ought to haue ben beloued. Swete was to the sowter/ and bytter was swete. I regarde not what thou shewe outward. But and if cleane contrary thou shalte begynne to hate, to fye, to abhorre that whiche thou lately louedest/ if þe waxe swete to thyne appetyte, whiche lately had the taste of

pilgrymages
unto holy place

Confession.

Capto. xliij.

gall: of this wyse at þ last I perceyue and
take a token of helth. Magdaleyne loued
moche/ & many synnes were forgyuen her.
The more thou louest Christ, þ more thou
shalt hate vices. For þ hate of synne, folo-
weth the loue of pyte, as þ shadowe folo-
weth the body. I had leuer haue the hate
ones thy bycious maners within and in
dede/ than to desyre the before a pceest ten
tymes i worde. Therfore (as I haue reher-
sed certayne thyngs for loue of ensample) in
the hole spectacle & syght of this bysible
worde/ in the olde lawe/ i the newe lawe/
in all the comaundemētes of the church/
synally in thy selfe & in all besynesse aper-
tynnyng to man, withoutforth is there a
certayn fleshy/ & within a spirit. In which
thyngs if we shall not make a pposterous
ordre/ neyther in thynges whiche are sene
shal put very great cōfydēce/ but euen as
they do helpe to better thynges/ & shal al-
ways haue respecte to the spīryte & to the
thyngs whiche be of charite: than shal we
ware not heuy as men in sorow & payne
(as these men be) not feble, euer chyldzen
(as it is a puerbe) not beestly & dry bones
(as sayth the prophete) without lyfe/ drou-
sye and forgetfull, as men diseased of the
lethargy/ not dull hauyng no quicknesse/
not bradlers & scolders/ not enuyous and

In all besynnes
the spīryte is
within.

what thynges
folow charitie.

Caplo. xiiij.

Whysperars oꝝ backbypers / but excellent
in Chyſte / large in charyte / ſtronger and
ſtable bothe in proſperyte and aduerſyte /
lokyng beſyde ſmall thynges & enforſyng
bp to thyngs of moſt pſyte / full of myꝝthe /
full alſo of knowlege. whiche knowlege
who ſo euer refuseth / him doth that noble
lorde of all knowlege reſuſe. For verily
ignoꝝaunce oꝝ lacke of experyence / tohomer
for the moſt parte accompanyeth dulneſſe
of lernyng / & that gentlewoman tohomer
the grekes call Philautia / ſ is to ſay loue
of thy ſelfe / onely byingeth to paſſe (as
Eſayas ſayth) ſ We put confidence in thyng
ges of nothyng / & ſpeke vanytes / that we
cōcepue labour & bying forth iniquite / and
that we allwayes be fearfull & vyle bonde
ſeruañtes vnto the cēremones of ſ iewes.
Of whiche maner perſons Paule ſpeking
ſayth / I beare theſe recorde that the zeale of
god they haue / but not acoꝝding to know
lege. But what knewe they not? verily ſ
thende of ſ lawe is Chyiſt / & Chyiſt verily
is a ſpyrit / he is alſo charyte. But Eſayas
moze plainly diſcribeth the miſerable and
vnpꝛoſpytable bondage of theſe men in the
fleſhe. Therfoze ſaythe he my people be
ledde in captiuyte / bycauſe they had no
knowlege / & the nobles of them periſhed
for hunger / & the multytude of them dyed

Proſperitie &
aduerſitie.

Chyiſte is the
e. i. c. of the law

Capto. xliij.

away for thurst. It is no meruayle that
the comen people be seruantes to the ele-
mētes & pynccples of this worlde: as they
whiche are vnlearned/ neyther haue wys-
dome more than they bozow of other mē-
nes heedes. It is more to be meruayled
that they whiche are as chefe of Chyistes
religion: in the same captiuite perishe for
hunger/ and wydder away for thurst. Why
perishe they for hunger? Bycause they
haue not lerned of Chyist to breake hardy
loues/ they lycke onely rounde aboute the
rough & sharpe corde or huske/ they sucke
out no mary or swete lycoure. And whye
wydder they so awaye for thurst? for by-
cause they haue not lerned of Moyses to
fette water out of the spirytuall rocke/
neyther haue drunke of the ryuers of the
water of lyfe/ which flowe, issue, or spring
out of the bely of Chyist. And this surely
was spoken of þe spiryt/ not of the fleshe.
Thou therfore my brother/ leest with so-
roufull labours thou shuldest not moche
prouayle/ but that with meane exercyse
thou mayste shortly ware bygge in Chyist
and lusty/ dyligently embracing this rule/
mynde not to crepe on the grounde with
uncleane beestes/ but alwayes sustayned
with those wynges whiche Plato bele-
ueth to springe euer a freshe/ throughe the

Caplo.xiij.

heate of loue in the mynde: lyfte vp thy
felfe as it were by certayne steppes of the
ladder of Iacob/ from the body to the spi-
ryte/ from the vifible worlde vnto the in-
uifible/ from the letter to the myftery/
from thynges fencyble to thynges intelli-
gyble/ from thynges groffe and compofite
vnto thynges fyggle and pure. Who fo
euer after this maner fhall approche and
dwarve nere to the lord/ the lord of his
parte fhall agayne approche and dwarve
nyghe to hym. And if thou for thy parte
fhalte endeuoyre to aryle out of the dark-
nelle and troubles of the fenfual pow-
ers: he wyll come agaynst the plefauntly and
for thy profyte/ out of this lyght inaccessy-
ble/ and out of that noble fcyence inco-
gitable. In whiche, not onely all rage of
fenfuall pow-ers/ but alfo fimplytudes or
ymagynacyons of all the intellygyble po-
wers dothe ceafe and kepe fcyence.

By the wys-
ges of loue we
muft flee vp to
the fpirite.

Inaccessable is
that whiche
no man can at-
tayne.
Incogitable/
whiche can not
be comprehēded
with mannes
reason.

The fyrth rule. Caplo.xiiij.

And for as moche as in fodayn wy-
tryng/ one thyng calleth another to
remēbraunce/ I wyll now adde the fyrth
rule/ whiche is in a maner of kynrede to
them that go before: a rule for all men as
neceffary vnto helthe, as it is of fewe re-

Capto. xliij.

Thou must wa-
ry from the co-
mon people.

The ensample
of pitie.

garded. That rule is thus/that the mynde
of hym whiche enforseth and labourerth
to Christ warde/vary as moche as is pos-
syble bothe from the dedes and also opp-
nyons of the comen ley people: and that
the ensample of pyte be not sette of any
other saue of Christ onely. For he is the
onely chese patron/the only and chese en-
sample oꝝ fourme of luyng: from whome
who so euer wyreth one ynche oꝝ naye
bryde, he gothe besydes the ryght pathe
and ronnerth out of þ way. wherfore wla-
to with graunte forsoth as he doth many
thynges, in his bookes of the gouernaunce
of a cytie oꝝ comen welthe/ denyeth any
man to be able to defende vertue constant-
ly, whiche hath not instructed his mynde
with sure and vndouted opnyons of fyl-
thyngesse and of honesty. But howe moche
more peryllous is it if false oppnyons of
the thynges whiche pertayne to helthe,
synke in to the depe botome of thy mynde.
Therfore he thynketh that this thyng
shulde be cared for & looked vpon chesely/
that the gouernours them selfe whome it
behoueth to lacke all maner of vnclenly-
nesse/ graue in their owne myndes very
good opnyons of thynges to be ensued
and eschewed/that is to saye of good and
quell/ of vyces and of vertues/ and that

Capto. xliij.

they haue the very assured/ al doute layde
a parte, as certayne lawes very holy and
goodly. For what so euer thyng cleaueth
in the mynde surely rooted with stedfaste
byleue: that euery man declareth in his
maners and conuersacyon. Therfore the
chefe care of chrysten men ought to be ap-
plyed to this poynte/ that their chyliden
streyght waye from the cradle/ amongst
the very flatterynge of the noyces, and
kysles of the parentes/ maye receyue and
sucke vnder the handes of them whiche
are lerned / oppynions and perswasions
mete and worthy of Christe: bycause that
nothyng eyther synketh deper or cleaueth
faster in the mynde, than that, whiche (as
Fabyus saythe) in the ponge and tendre
petes is poured in. Let be a farre of from
the eares of ponge sucklynge wanton
longes of loue/ whiche chrysten men synge
at home and where so euer they ryde or
go/ moche more fylthy than euer þe comen
people of the hethen men wolde suffre to
be had in vse. Let them not here their mo-
ther wayle and wringe her handes, for a
lytell losse of worldly goodes/ nor for the
losse of her suster here her crye out alas
that euer she was borne/ to be brought
to this wretchydnesse that she shulde thus
be lost/ lefte alone desolate and desyrute.

The bringyng
vp of chrysten
mens chyliden

Capto. xliij.

Let not them here their father rebukynge
and bpraydynge hym of cowardnes whiche
hath uot recōpensed intury or wronge
with double: neyther yet laudyng them
whiche haue gathered togyder great ha-
bundaunce of worldly substaunce/ by what
soeuer maner it were. The disposycion of
man is frayle and prone to byces: he cat-
cheth mischeuous ensample at ones, none
otherwyse than towe catcheth fyre if it be
put to. Howe be it this selfe same thyng
is to be done in euery age/ that all the er-
rors of the ley people myght be plucked
out agayne of the mynde by the harde
rootes/ and in their places be planted hol-
some oppynyons/ and so myght be robo-
rate, that with no vyolence they coulde be
shake or plucked a sondre. Whiche thyng
who soeuer hath done, shall easely & with-
out besynesse by his owne accorde folowe
vertue/ and shall accompte them that do
otherwyse, worthy to be lamēted & pityed/
and not to be counterfayted or folowed.
Unto this thing pertayneth that not vn-
discrete sayeng of Socrates (though it
were rebuked of Aristotle) that vertue
was nothyng els but the knowlege of
thynges to be ensued and folowed/ and of
thyngs to be eschewed or fledde. Not but
that Socrates sawe þ difference bytwene

Virtue is the
knowledge of
thynges to be
auoyded and
of thynges to
be desyred and
loued.

Caplo. xliiij.

knowledge of honesty and the loue of the same. But as Demosthenes answered pronuncyacion to be the first, the seconde, and also the thyrde poynt of eloquence/ signyfeng that to be y chefe parte/ in so moche that he thought eloquence to rest al together in that thyng onely. In lyke wyse Socrates disputng with Prothagoras/ prouerth by argumentes, knowledge in all vertue to beare suche roume/ that byces can no other whence procede than of false opynyons. For certaynly brother bothe he that loueth Christe/ & he also that loueth voluptuousnesse, money, false honoure, dothe folowe that thing whiche is eyther of them swete, good, and beautifull. But the one slydeth through ignorance/ in steede of a swete thyng embrasyng a thyng out of measure soure/ slyeng as a soure thyng whiche is swetest of all. Also folowynge that thyng for good and for lucre, whiche is naught els but damage and losse/ and fearynge that thyng for losse/ whiche is chefe gaynes or aduantage: and iudgng that thyng to be sayre, whiche is foule/ and wenyng or trowng that to be shamfull, whiche onely is glorious and praysefull. In conclusyon if a man were surely and inwardly brought in beleue / and if also it were dygested in to the substance

Some speake
seth of false
opynyons.

Capto. xliiij.

of his mynde, as meate in to the substance
of the body / that onely vertue were best /
most swete / most sayre / most honest / most
profytable: and on the other syde, fylthy-
nesse only to be an puell thing / a paynfull
tourment or punysshment / a foule thyng /
shamfull / full of damage or losse: and dyd
measure these thyngs not by the opinyon
of the comen people / but by the very na-
ture of the thynges: it coulde not be (suche
perswasyon or byleue endutyng) that he
shulde stycke faste or cleave longe tyme in
puell thynges. For nowe longe ago the
comen people is founde to be the mosse
mischeuous authour and capitayne bothe
of lyuyng and also of iudgement: neyther
was the woylde euer in so good state and
condycion, but that the worst thyngs haue
pleased the most parte. Beware lest thou
this wyse thynke / no man is there that
dothe not this / myne elders before me
haue walked in these steppes / of this op-
pynyon is suche a man / so great a phylo-
sopher / so great a diuine. This is the cus-
tome and maner of lyuyng of kynges /
this wyse lyue great men / this done bothe
byshoppes and popes / these trewly be
no rascals. Lette not these great names
moue the one ynche. I measure or iudge
not the comen or rascall sorte by þ crowne,

The comen peo-
ple is the worst
author or insti-
tutor of lyuyng

Caplo. xliij.

estate, or degre: but by the mynde and
stomacke. Who so euer in the famous
caue of Plato bounde with the bondes
of their owne affectyons/ wonder at the
bayne pinages and shadowes of thynges
in stede of very true thynges/ they be the
comen people. Shulde he not do prepo-
sterously and out of ordre if a man wolde
go aboute to trye not the stone by the ru-
ler or squyre/ but the ruler by the stone?
And were it not moche moze unreasona-
ble if a man wolde go about to bowe and
tourne/ not the maners of men to Christ/
but Christ to the lyupng of men? Thynke
it not therfore well or aright, bycause that
great men or bycause that mooste men do
it/ but this wyse onely shall it be well and
ryght what so euer is doone/ if it agre to
the rule of Christe. ye and therfore ought
a thyng to be suspected: bycause it plea-
seth the mooste parte. It is a small flocke
and euer shalbe/ to whom is plesaunt the
symplycite or playnesse, the pouertye, the
berpte of Christe. It is a small flocke ve-
ryly but a blyssed/ as vnto whome onely
is due the kyngdome of heuen. Strayte
is the waye of vertue, and of very fewe
troden on/ but none other leaderth to lyfe.
To conclude/ whether dorbe a wyse buyl-
der fetch his ensample of the most comen

Plato wylleth
that we shulde
imagen a certē
nōbre of mē to
be boude with
theyr heeds vpon
ryght / so that
they could not
ones stire/ befo-
re the a wall/ as
caue at theyr
backes hygher
the theyr heeds/
without that a
fyrre / and that
all thynges
sholde come to
a fyre bytwene
the fyre and the
caues mouthes/
that the shadow-
wes of all thyng-
es myght appere
vpon the
wall before
them/ so shuld
they se no-
thynge but shadow-
wes. So be the
ignorant & viler
ned people do-
de with the bondes
of affectyons
that they ne-
ner se the truth
with eyes of
reason.
The flocke of
good men is
but small.

Capto.xliij.

and bled of the best werke? Saynters
set afoze them none but the best tables of
paterns of ymagerye. Our ensample is
Christ/ in whom onely be al rules of blyss-
sed lyving/ him may we couñterfayte with
out excepcion. But in good and vertuous
men, it shall be mete þ thou call to an en-
sample euery thyng/ so farre forthe as it
shall agre with þ first ensample of Christ.
As touchynge the comen sorte of churshen
men, thinke thus: þ they were neuer moze
corrupt/ no not amongst the gentiles, as
moche as cōcerneth the opinyons of their
maners. Moze ouer as touchynge their
faythe what opinyons they haue aduylse
them. This surely is doutlesse & to be a-
bydden by, þ fayth without maners wo-
thy of faythe, preuayleth nothyng/ in so
moche also that it groweth to an heape of
dampnacyn. Serche the hystories of an-
tyquite/ to them compare þ maners that
be nowe adayes. whan was vertue and
trewhe honesty moze dyspyled? whan was
so had in puce richesse gotten not regarded
whēce? In what woylde at any tyme was
trewer þ sayeng of Horace: forsoth that
lady money gnueth a wyfe with dowery,
credence, frendshyppe, noblenesse, noble
kynne, and also beautye. And agayne this
sayeng of the same Horace/ noblenes and

The comē peo-
ple of Christen
men be moost
corrupte.

The maner of
the world now
adayes.

Horace the
poete.

Capto. xliij.

vertue, excepte a man haue good withall,
is byler than a rulle or a strawe. who re-
beth not now in good earnest that bytynge
mocke of the same poete? Oh cytezens cy-
tezens / fyrt seke money / after seke vertue.
Whan was yot or excelle more inmode-
rate than now? Whan was adultery, and
all other kyndes of vnchaste lyuynge, ey-
ther more appert in þe syght of euery man /
or more unpunysshed / or elles lesse had in
shame, rebuke, or abhomynacyon? Whyle
princes fauour theyr owne vices in other,
and euey man accompreth that moost
comly and beautefull to be done, what so
euer is vled & take by amonge courtiers.
To whome semeth not pouertye extreme
euill, and vttermoost shame and rebuke?
In tyme past, keepers of queenes, fylthy
nyggardes, gloriouse or gorgiouse persons,
louers and regarders of money, were cast
in the tethre with rebukefull and slaun-
derous scoffynges and iestynges / & that by
auctorite. And also in comedyes, trage-
dyes, and other comune playes of the gen-
tyles, a great clappynge of handes and a
howte was made of þe people for ioye /
whan vices were craftly and properly re-
buked and checked: at the whiche same
vices now a dayes beyng euill praysed,
there is made a howte and clappynge of

The vberitie
of olde tyme.

Capto. xliij.

whā the imbar
sadors of kyng
philyp had of-
fered to phoson
great gytes/ &
had exported
hym to receiue
them/ saunge:
Thoughe you
may spare the
well ynoughe:
yet shall they
be necessarye
for your childe-
ren/ to whom it
shal be hard to
opteyn to com-
to suche honor
as you are in.
Phoson answered
yf my chil-
dre shal belyke
me/ this same
possession shall
fynde theym
whiche hath
brought me to
so great honor/
yf they shulde
be vnylike me:
I will not that
they: ryot be
norysshed and
augmented at
my cost.

handes for toyre, euen of the nobles & esta-
tes of chrysten men. The athenes in theyr
cōmune house appoynted for dysgyngs &
enterludes/ coude not forbeare ne suffre a
iester in playeng a certeyn tragedy of Eu-
ripides/ to synge the wordes of a certayne
couetous mā, which pferred money onely
before all other cōmodityes & pleasure of
mānes lyfe: and they wolde playnly haue
clapped out of the play/ yea & violently cast
out of the house the player with al the fa-
ble, had not the poete by & by arysynge vp
despyred them to tary a lytell & beholde to
what poynte that so great a wonderer of
money wolde cōme. How many ensam-
ples be there in the gentyles, hystories of
them, whiche of the cōmune welthe well
gouerned & mynystred/ brought nothynge
in to theyr poore housholde but an honest
opynyon or reputacyon. Whiche set more
by fidelite, than money/ by chastyte, thā by
lyfe. Whome neyther psperte coude make
proude, wylde or wanton/ neyther aduer-
sity coude ouercōme & make heuy herted.
Whiche regarded honest copardies & dau-
gers before voluptuousnesse & pleasures.
Whiche cōtented onely with þ cōscience of
pure lyfe/ desired neyther honours neither
rychelle/ nor any other cōmodityes of for-
tune. And to ouerhypp & make no rehersall

Capto. xliij.

of the holynesse of Phocion / of the pouverte of Fabricius more excellēt than ryches: of the stronge & couragpous mynde of Camillus / of the strypte & indifferēt iustyce of Brutus / of the chastite of Pythagoras / of the tēperaūce of Socrates / of the soude & cōstant vertue of Cato: & a thousand most goodly beames of al sort of vertues, whiche are red euerywhere i thystoyses of the lacedemonyes, of y perces, of the athenes, & of the romayns, to our great shame veyly. Holy Aureli⁹ Augustyne, as he hym selfe wytnesseth in the cōmentaryes of his owne cōfessions, longe tyme befoze he put Christ on hym, despised money / cōtēd honours for naught / was not moued with glozy, prayse, or fame / & to voluptuousnes kepthe the byddell so strypte, that he than a ponge man, was content with one lytell wenche / to whome he kepthe also pmesse & fayth of mariage. Suche ensāples among courtiers / amonge men of the churche, I wyll also say amongst religious psones, shall not a man lyghtly synde. Or yf any suche shall be, by & by he shall be poynted, wondzed, or mocked at, as it were an asse amonge apes / he shall be called with one boyce of al men a doting foole, a grostheed an ypocryte, in nothyng experte, melancoly mad / & shall not be iudged to be a man.

Al. ij.

Fabricius was a noble man of Rome / whome no man coulde make to possesse ryche / or receiue gyftes / or to vse craftes or fraude agaynst his enemyes in tyme of mortall warre.

Camillus was so cōstant of mynde that no fortune coulde moue hym / nor no iniury coulde make hym vnhynde to the comune welth.

Bute slew his owne sonnes by cause they conspyred agaynst the comune welthe.

Pythagoras was the auctor of chaste liuyng.

Socrates sayd that he knewe well hym selfe to be vilernd / & he neuer lau ghed / and yet was he mery.

Capto. xliij.

The cōtynence
of saynte Au-
gustyne.

To be a very
chrysten mā / is
accompted eue-
ry where a ve-
ry vyle thyng.

The vanitie of
noble men.

So we chrysten men honour the doctryne
of Chryst, so cōfiterfayte we it, that euery
where now adays nothyng is accompted
more folyshe, more vyle, more worthe to
be ashamed of, than to be a chryste man in
dede / With all herte & mynde. As though
that eyther Chryst in bayne had ben con-
uersant in erth / or that chrystendom were
some other thing now, than in tyme past /
or dyd not indifferently appertayne to all
men. I wyl therfore that thou from these
men vary with al thy mynde / & esteeme the
valure of euery thing by the cōmunyon or
felatshipp of Chryst onely. Who thynketh
it not euery where to be an excellēt thyng
& worthe to be nombred among þe chiefe of
al good thyngs / yf a man descēde of a wor-
shipful stocke & of honourable ancestours,
whiche thyng they call noblenesse? Let it
not moue þe one whyt, whan thou hearest
the wyse men of this worlde / men of sad-
nesse endued with great authorite / so er-
nestly disputyng of the degrees of their ge-
nelogies or lynage / hauing their foreheed
& vpper browes drawn togyder with be-
ry great grauite, as it were a mater of mer-
uailous difficulte / yea and with great en-
forcement bypnyng forth playne tryfles.
For let it moue the whā thou seest other
so hygh mynded, for þe noble actes of theyr

Capto. xliij.

grandfathers or great grandfathers / that they thynke other in cōparison of the selfe scarce to be men. But thou laughyng at the errour of these men, after the maner of Democritus, walte compte (as trewe it is in dede) that the onely & moost ppyte noblenesse, is to be regenerate in Chryst / & to be grafted & planted in the body of him / to be one body & one spiryt with god. Let other men be kynges sones : to the, let it be the greatest honour that can be, that thou art called, and art so in dede, the sone of god. Let them stande in theyr owne conceptes, bpcause they are dayly cōuersant in great pynces courtes : chose thou rather to be with Dauid byle abiecte in the house of god. Take hede what maner felowes Chryst chose / feble persones / fooles / byle as touchyng this worlde. In Adam we be all bozne of lowe degre: In Chryst we be all one. Very noblenesse is to despise this vayne noblenesse : very noblenesse is to be seruaunt to Chryste. Thynke them to be thyne ancestours, whose vertues thou bothe louest and cōterfapest. Also harken what the true esteemer of noblenesse sayd in the gospels agarnst the iewes, whiche boasted them selfe to be of the generacyon of Abraham : a man verily, not excellent onely, not ryche onely, not the cōquerour

Democritus
laughed at
what so euer
thyng was don
in the lyfe of
mortal mē / it se
myd to hym so
folyshe a thyng.

The chiefe nob
blenes is to be
the sone of god

Capto. xliij.

of kynges onely / but also for his dyuyn
 vertues lauded of god hym self. Who wol-
 de not thynke this to be a noble thyng
 and worthy, wherof a mā myght reioyce?
 Harke yet what they herde: ye are (sayd
 Chyſt) of your father the deuyll / and the
 dedes of your father ye do. And heare also
 Paule how he esteemeth gentyll blode / ac-
 cording to his maysters rule. Not al they
 (sayth he) whiche be of the circūcyſyon of
 israel, be israelites / neyther al they that be
 of the ſede of Abrahā, be the ſones of Abra-
 ham. It is a lowe degree and ſhamefull, to
 ſerue fylthyneſſe / and to haue no kynrede
 with Chyſt / whiche knowlegeth kynrede
 with no man, but with ſuche as fulfylleth
 the wyl of his father in heuen. He is with
 moche ſhame a baſtarde, whiche hath the
 deuyll to his father / and verily who ſo
 euer bothe the dedes of the deuyll, hath the
 deuyll to his father / excepte Chyſte Iyed.
 But the trewth can not lye. The hygheſt
 degree that can be, is to be the ſone & heyre
 of god / the brother & coheyre with Chyſt.
 What theyr badges & cognifaūces meane,
 let them loke. The badges of Chyſte be
 cōmune to all men / and yet moost honou-
 rable, whiche be the croſſe / the crowne of
 thorne, the nayles, the ſpere, the ſygnēs or
 tokens, whiche Paule reioyſerh to beare.

here may you
 ſe howe Paule
 esteemeth noble
 blode.

The badges of
 true noblenes.

Capto. xliij.

In his body. Of noblenesse therefore thou
seest how moche otherwyle I wolde haue
the to iudge and thynke, than the ley peo-
ple ymagyn. Who calleth not him blyssed,
ryche, and happy among the comune peo-
ple, whiche hath heaped togyder at home
a greate deale of golde? But iudge thou
hym to be blyssed ynough / ye that he one-
ly is blyssed, whiche possesseth Chyyst / ve-
ry felicitye / & of all thynges the best. Judge
hym happy whiche hath bought that no-
ble & precyous margaryte of pure mynde,
with the losse eyther of all his goodes, or
his body also / whiche hathe founde the
treasour of wysdome precyouser than all
rychesse. Whiche to be made ryche, hathe
bought of Chyyst that is most ryche, golde
purpyed & proued with fyre. What thyngs
than be these whiche the comune people
wonder at / as golde, precyous stones, lyue
lode? In a wronge name they be ryches / in
the true name they be very thornes, whi-
che choke the sede of the worde of god / ac-
cording to the parable of s gospel. They
be packes or fardels with whiche who so
euer be laden, they neyther can folowe
poore Chyyst by the strapte waye, neyther
enter by the lowe doore in to the kyngdom
of heuen. Thynke not thy selfe better by
one heare, yf thou shouldest passe in rychesse

Rich men be
not blessed.

what is riches

Mydas & Cres-
sus were two
ryche kynges.

There is no
domage in the
losse of ryches.

Aiar in his
madnes han-
ged vp two gre-
at wyne suppo-
syng the one to
haue ben Aga-
menon / the o-
ther Ulyses /
his two mortal
enemys. Thā
with moche
laughter he sa-

eyther Mydas or Cresus / but thynke thy
selfe more bounde, more tangled, more la-
den. He hath haboundantly ynough, that
can māfully despyse suche thynges. He is
prouded for sufficiently, to whom Chryst
promysed nothyng sholde be lackyng. He
shall not be an hongred, to whose mouth
manna of ꝑ worde of god semeth pleasaūt.
He shall not be naked, ꝑ hath put Chryst
vpon him. Thinke this onely to be a losse
as ofte as any thyng of godlynesse is my-
nysshed / & any thyng of vices is encreased.
Thynke it a greate lucre or aduantage,
whan thy mynde through encrease of ver-
tue is waren better. Thynke thou lackest
nothyng, as long as thou possessest hym
in whome are al thinges. But what is this
whiche wretches call pleasure? surely it is
nothing lesse than ꝑ it is called. What is it
than? pure madnes it is / and playnly (as
grekes be wont to say) ꝑ laughter of Aiar,
swete popson, pleasaunt myschefe. True &
onely pleasure, is the inward ioy of a pure
conscience. The moost noble & deyntryest
dyshe that can be, is ꝑ study of holy scrip-
ture. The moost delectable songes, be the
psalmes endyted of the holy goost. The
moost pleasaūt felyshyp, is the cōmunion
of all sayntes. The hyest deyntryes of al, is
the frucion & enioying of the very truthe.

Caplo. xliiij.

Pourge now thy eyen, pourge thy eares,
pourge thy mouth/ & Chryſt ſhal begyn to
ware ſwete & pleaſant to the. Who taſted
ones ſauerly: ye if, mileſij ſibarite/ if al in-
cōtpnent epottours & epicurpens/ Shortly,
if the vniuerſite of ymagyners & deupſers
of pleaſures ſholde heape togyder al their
flaterynge ſubtyltees & deynty dyſſhes/ in
cōpariſon of hym onely, they ſhall ſeme to
prouoke the to ſpue. That is not by & by
ſwete, whiche is ſauery/ but that which is
ſauery to a hole man. If water haue the
taſte of wyne to hym whiche burneth in a
hote feuer, no man wyll call that pleaſure
but a diſeaſe. Thou art deceyued yf thou
byleue not, that very teres be moche more
pleaſant to deuout & holy men, than be to
wycked men laughyngeſ, mockyngeſ, ge-
ſtynges or ſcoffyngeſ. If thou alſo byleue
not faſtynge to be ſweter to the one, than
to ſ other plouers/ quaples/ ſelaūtes/ par-
triches, pyke, troute, porpas, or the freſhe
ſurgen. And the moderate bozdes of thone
apoynted with erbes & frutes to be moche
more delycate, thā the coſtly & diſdaynfull
feeſtes of ſ other. Fynally the true pleaſure
is, for ſ loue of Chryſt, not to be ones mo-
ued with falſe apparant pleaſures Beholde
now how moche the worlde abuſeth the
names of loue and hate. Whan a folyſhe

ged againſt the/
caſtynge many
injuries in
they: teth/ but
whan he was
com to his wite
tes agayne/ he
hyled hym ſelf
for ſhame & ſo-
row/ ſo becauſe
of voluptuous
pleaſure / ſolo-
weth miſcheſe/
it may be well
called the lau-
gher of Aiar.
Mileſij ſibari-
te were people
whiche tryed
delycately.

Epicure put fe-
licitie in volup-
tuouſnes.

That is ſwete
whiche ſanou-
reth to a hole
man.

Capto. xliiij.

Falshe loue.

young man is clere out of his wytte & mad
for a wenchs sake: that þe comune people
call loue / & yet is there no betyer hate in
the world. True loue euen with his owne
losse, despyeth to se vnto an other mannes
pyte. wher vnto loketh he, saue vnto his
owne pleasure? Therfore he loueth not
her, but hymselfe: how be it forsothe, he lo
ueth not hymselfe. For no man can loue an
other, except he loue hymselfe first / ye & ex
cept he loue hymselfe aright. No man can
hate any man at all, excepte he fyrst hate
hym selfe. Neuerthelesse somtyme to loue
well, is to hate well / and to hate well, is
to loue well. Who so euer therfore for his
lytell pleasure (as he supposeth it) layeth
awayte & goth about to begyle a mayden
with flaterynge & gyftes / with saye pro
messes / to plucke from her the best thyng
she hath / that is to wyte, her perfytnesse,
her chastite, her symplicite, her innocency,
her good mynde, & her good name / whe
ther semeth this man to hate, or to loue?
Certeynly there is no hate more cruel thā
is this hate. Whan the folyshe father and
mother fauour the vices of their chyldren:
the comune saying is / how tenderly loue
they theyr chyldren? But I pray the / how
cruelly hate they theyr chyldren, whiche
(whyle they folowe their owne affectiōs)

**Tendernes to
wardes theyr
chyldren.**

Capto. xiiii.

regarde not at all the welth of theyr chyldren? What other thyng wyll they do to vs our moost hatefull enemy & deuyll, than that we here synnyng unpunished, shoulde fall in to eternall punishment. They call hym an easy mayster & a mercyfull prince, whiche at certayne greuous offences eyther wyneketh or sheweth fauour/that the more unpunished men do synne/the more boldly & at large they may synne. But what other thyng threateneth god by his prophete to them, whome he iudgeth vnworthy of his mercy. And shal I not (saith he) loke vpon your daughters whan they comyt fornicacyon / nor your daughters in lawe, whan they comyt adultery? Vnto Dauid what promysed he. I wyll (sayth he) with a rodde belyte theyr iniquytees/ and with whyrppes, theyr synnes / but I wyll not scater my mercy from them. Thou seest how all thynges are renewed in Chryst/and how the names of thynges are chaunged. Who so euer loue hym selfe otherwyse than well/hateth hymselfe deedly. Who so euer is euill mercyfull towarde hymselfe, is a tyrant moost cruell. To care well, is not to regarde. To hurte well, is to do good. To destroye well, is to saue. Thou shalt care well for thy selfe, yf thou walte despyse the despyres of the fleshe.

Capto. xlii.

If in good maner thou shalt rage agaynſt
byces / thou ſhalte do to the man a good
turne. If thou ſhalt kyll the ſynner, thou
ſhalt ſaue the man. If thou ſhalt deſtroye
that man hath made / thou ſhalte reſtore
that god hath made. Come of now & let
vs go further. What thynketh the errour
of the people power, wyckedneſſe, man-
hode, & cowardneſſe to be? Call they not
hym myghty, whiche can lyghtly hurte
whome hym lyſt? al be it, it is a very ody-
ous power, to be able to hurte / for in that
are they reſembled to noyſome woymes &
ſcorpions / & to the deuyll hym ſelfe / that
is to wyte, in doyng harme. Onely god
is myghty in dede / whiche neyther can
hurt yf he wolde / neyther yet wolde yf he
coude / for his nature is to do good. But
this myghty felowe how dothe he I be-
ſeche the hurt a man? He ſhall take away
thy money? he ſhall beate thy body? he
ſhall robbe the of thy lyfe? If he do it to
hym that ſerueth god well / he hath done
a good dede, in ſtede of an euill. But and
yf he haue done it to an euill man / this
hath mynſtred the occaſyon verily / but
he hath hurt hym ſelfe, for no man is hurt
but of hym ſelfe. No man gothe aboute to
hurt an other, excepte the ſame man hath
moche more greuously hurte hym ſelfe a-

Caplo. xliij.

fozehande. Thou enforsest to hurte me
in my money or goodes? Now hast thou
through the losse of charite hurte thy selfe
moost greuouly. Thou canst not fasten a
wounde in me / but yf thou haue fyrst re-
ceyued a wounde more greuous. Thou
canst not take from me the lyfe of my bo-
dy / oneles thou haue slayne thyne owne
soule befoze. But Paule, whiche to do
wronge was a man very weyke and fe-
ble / to suffre wronge moost valpaunt and
stronge / reioyseth he not that he coude do
all thyng in Chryst? They call hym eue-
ry where manly and bolde, whiche syerse
and of impotent mynde / for the leest dis-
pleasure that can be, rageth, setheth, or
boyleth in wyathe / & acquyterh a shrewde
worde with a shrewde worde / a checke
with a checke / one euyl tourne with an
other. Contrary wyse, who so euer recey-
uynge wronge maketh nothyng a do /
but dysymuleth as no suche thyng were
done / hym they call a coward / a dastarde
hertlesse, mete for nothyng. But yet what
is farder of from the greatnes & valpaun-
nes of stomacke, than with a lytell worde
to be puffed asyde from the quietnes & con-
stancie of the mynde / & to be so vnable to
set at nought an other mānes folpshnes /
that thou shouldest thinke thy selfe to be no

Capto. xliij.

**A bolde man
and a stronge
in dede.**

True prayse.

man, excepte thou dyddest ouercōme one
shewde tourne with an other? But how
moche moze manfull is it, with an excellēt
& large stomacke to be able to despyse all
maner iniuries / & moze ouer, for an euyl
dede, to recompence a good? I wolde not
call hym a bolde man, whiche durste re-
pard on his ennemy / whiche scaleth castell
oz towne walles / whiche (his lyfe not re-
garded) putterh hym selfe in al maner re-
pardies / a thing cōmune almost to al war-
ryoures. But who so euer can ouercōme
his owne hert / who so euer can wyl them
good, whiche dorhe hym harme / praye for
them, whiche curse hym : to this man is
due the propze name of a bolde & stronge
man, & of an excellent mynde. Let vs also
discusse an other thyng / what the worlde
calleth prayse, rebuke, and shame. Thou
art prayled / for what cause, & of whome? if
for fylthy thynges and of fylthy persones /
this verily is a false prayse and a true re-
buke. Thou art disprayled / thou art mock-
ed, oz laughed at / for what cause, and of
whome? for godlynesse & innocēcy / & that
of euyl men: this is not a rebuke / no there
is no truer prayse. Be it forsothe that euen
the hole worlde clap, stampe, & hyll at it /
yet can it not be but glorious, & of greate
prayse that Christ approueth. And though

Capto. xiiij.

all mortall men agree, consent, and alowe
it / cypenge with a shewre, that is a noble
debe / yet can it not be but shamefull that
displeaseth god. They call it wisdom eue-
ry where to gete good stourly / whan it is
gotten, to mayntayne it lustely / and to pro-
uyde longe before, for the tyme to come
politykly. For so we heare them saye eue-
ry where, and in good earnest of them whi-
che in shorte tyme gate substaunce som-
what haboundantly / he is a thyrsty man,
ware and wyse, circumspecte and prouy-
dent. Thus sayth the worlde, whiche is
bothe a lyer hym selfe, and also his father.
But what sayth verite? Foole sayth he/
I wyll sette agayne this nyght thy soule
from the. He had fylled his barnes with
corne / he had stuffed his store houses with
prouysyon of all byrtales / and had layd
de by at home haboundauntly of money
ynough: he thought nothyng was to be
done more. Thus had he done / not by-
cause he entended as a neddy keper to syt
abrode on his rycheffe heaped togeder / as
the poetes sayne the dragon to haue kept
the golden flece (whiche thing men do al-
most euey where) but he enteded to haue
spente ioyously / & yet doth the gospell call
this mā a foole. For what is more folysh/
what is more grosse pmaginacyō, or more

wysdome of
the worlde.

Lapto. xliiij.

whyle we gape
at shadowes/
we lose the ve-
ry thynges/as
the dogge of
plope / whiche
while he gaped
at the shadow
lost his bone in
the water.

To herken for
tydynges oute
of all countreys
is rebuked.

fondnesse, than to gape at the shadowes/
and lose the very thynges/a thyng whiche
we be wonte to laugh at in the famous
dogge of plope. And in the maners of chy-
sten men, is it not more to be laughed at/
or rather to be wept at. He may be comp-
ted a rude and vncxperte marchaunt, that
knewe not this sayinge of Therence: To
refuse money at a season, is somtyme a
great aduantage / or who so euer wolde
receyue a lytel aduantage in hande, whan
he knewe great losse sholde folowe. How
moche more folyshnesse and vnadysed-
nesse is it, with so great care to make pur-
sion for this shadowe the lyfe, every houre
redy to fayle, not withstandinge that god
wolde mynysre sufficiently, wherewith it
sholde be sustented / & for the lyfe to come
to purde nothyng at all. Whiche we must
lede alway full of mysery & wretchednes/
yf pursion be not made now afoze hande
with greate diligence. Heare an other er-
rour/ they call hym ptelesse polityke, & in
all thynges expert/ whiche harkenynge for
all maner tydyngs, knoweth what is done
through out all the worlde / what is the
chaunce of marchaundysle / what the kyng
of Englande entenderh / what newe thing
is done at Rome / what is chaunced in
Fraunce / how the danes & the scytes lyue/

Capto. xliiij.

What maters great princes haue in coun-
sayle. To make an ende shortly/who so e-
uer can babble with al kynds of men of all
maner busynes/hym they say to be wylse.
But what can be farther from the thought
of a wise mā/oz nere to þ nature of a foole
than to serche for those thynges which be
done aferre of, & pertayne to þ nothyng at
al? & not so moch as ones verily to thinke
on those thyngs which are done in thyne
owne brest & pertayne to the onely. Thou
tellest me of the trouble & besynes of En-
glāde/tel me rather what trouble maketh
in thy brest wrathe, enuy, bodyly lust, am-
bycion/howe nygh these be brought in to
subiection/what hope is of victoꝝ/howe
moche of this hooft is put to flyght/howe
reason is decked oz appoynted. In these
thyngs if thou shalte be watchyng & haue
a quicke eare & also an eye/ if thou shalte
smell/ if thou shalte be circūspete/ I wyll
call the polityke & pereles: and that thing
whiche the world is wont to cast agaynst
vs, I wyll whorle agayne at hym. He is
not wylse at all, whiche is not wise for his
owne pŷte. After this maner if thou shalt
exampne all the cares of mortall mē/their
ioyes, hopes, feares, studies, their myndes
oz iudgemētes/ thou shalt fynde all thyng
full of errour whyle they call good puel/

Capto. xliij.

puell good/whyle they make swete soure
and soure swete: make light darknes/and
darknesse lyght. And this sorte of men is
the moze parte by a great deale/ whiche
notwithstandyng thou must at one tyme
bothe desyre, that thou woldest not to be
lyke vnto them: and also pyte that thou
mayst desyre to haue them lyke vnto the.
And (to vse the wordes of saint Augustyn)
than is it mete bothe to wepe for them
whiche are worthy to be laughed at/ & to
laugh at the whiche are worthy to be wept
for. Be not in puell thyngs cōformable to
this worlde, but be reformed in the newe
wytte/ that thou mayste approue not tho
thyngs whiche men wonder at/ but what
is the wyll of god/ whiche is good, well
pleasyng & perfyte. Thou art very nygh
leopardy & no doute fallest sodaynly from
the true way, if thou shalte begyn to loke
aboute the what þ most parte of men do/
and to hearken what they thynke or yma-
gyn. Thou whiche art the chylde of lyfe &
of lyght also, suffre þ the deed men bury
their deed: lette the blynde capitaynes of
blynde men go awaye togyther in to the
dyche. Se thou ones moue not the eyen
of thy herte any whyder, from the fyrste
patron and chefe ensample Christ. Thou
shalte not go out of the waye, if thou so-

Caplo. xliiij.

Iotbe the gydyng of verite. Thou shalt
 not stumble in darknesse, if thou walke af-
 ter lyght: if this lyght wyne before the
 thou shalt separate coloured good thyngs
 from good thynges in dede / & yuell thyng-
 ges in dede from apparant yuell thynges:
 thou shalt abhorre and not counterfayte
 the blyndenesse of the comune people ra-
 gyng & chafyng them selfe after the ma-
 ner of the ebbynge and flowynge of the see
 at the mooste bayne illusyons and worldly
 thynges / With certayne correfyses of affe-
 cyons of wraethe, enuye, loue, hate, hope,
 feare, ioy, sorow / ragynge more vnquietly
 than any Euripus. The Bragmanyes /
 Cynikis / Stoikes be wonte to defende
 their dogmies and doctryne styfly with
 tothe & nayle: and euen the hole worlde re-
 pugnyng / all men cryeng & barkynge a-
 gaynst them / yet holde they styfly þ thing,
 wherunto they ones haue gyuen sure cre-
 dence. Be thou bolde lykewyse to fasten
 surely in thy mynde þ decrees of thy secte.
 Be bolde without mystrust / and with all
 that thou canst make, to folow the mynde
 of thyne authour / departyng from all con-
 trary oppynyons and sectes.

Euripus is a
 certayne place
 I the see / where
 the flood cha-
 geth seven ty-
 mes in a day / &
 as oft a nyght /
 so that no shyp
 can saile agaynst
 the streame.

Bragmanyes
 were people of
 a certayne pla-
 ce in India / with
 whom all this
 were comune / &
 they liued phta-
 ly / dyspyng
 riches / possesi-
 ons / & all world-
 ly thynges.

Cinikes be the
 folowers of dy-
 ogenes the phi-
 losopher / whi-
 che chooseth
 checketh the
 vices of men.

These folowen oppynyons mete
 for a chrysten man Caplo. xv.

A. ij.

Let this excellent lernynge and paradores of the true christen saythe be sure and stedfast with the/ that no christen man may thynke that he is bozne for hym selfe/ neyther ought to haue the mynde to lyue to hymselfe: but what so euer he hath what so euer he is/ that all togyther lette hym ascribe not to hymselfe, but vnto god the authour therof, and of whom it came/ all his goodes let hym thynke to be comune to all men. The charite of a christen man knoweth no proprietie: let hym loue good men in Christe/ yuell men for Christes sake/ whiche so loued vs fyrste whan we were yet his enemyes/ that he bestowed hymselfe on vs all togyder for our redemption. Let hym embrace the one because they be good, the other neuertheles to make them good. He may hate no man at all/ no more truly than a faythfull physicion hateth a sycke man. Let hym be an enemy onely vnto vyces. The greater the disease is/ the greater care wyll pure charite haue therto. He is an adulter/ he hath comytted sacrilege/ he is a turke. Lette a christen man despye the adulter, not þe man/ let hym dyspyse the comytter of sacrilege, not the man/ let hym kyll the turke, not the man/ let hym fynde the meanes that the yuell man maye perperche whome he

A christen man
is not bozne for
hym selfe/ ey-
ther to folowe
his owne plea-
sure.

we must despye
a abhorre the
vyces/ but not
the man.

Capto. xvi.

made hymselfe, but so that the man be sa-
ued whom god made. Let hym wyll well
wyssh well, and do well to all men vnfa-
rnedly. Neyther hurte them whiche haue
deserued it: and do good to them whiche
haue not deserued it. Let hym be glad of
all mennes comoditees as well as of his
owne / & also be sozr for all mens harmes
none otherwyse than for his owne. For
veryly this is that whiche the apostle co-
maundeth. To wepe with them that wepe
to ioye with them that ioyen. ye let hym
take an other mannes harme greuouset
than his owne: and of his brothers welth
be gladder than of his owne. It is not a
chryste mans parte to thinke on this wise:
What haue I to do with this felowe / I
know not whether he be blacke or whyte
he is vnknowen to me / he is a strainger to
me / he neuer dyd ought for me / he hath
hurt me somtyme, but dyd me neuer good
Thynke none of these thynges. Remembre
onely for what deserupnge what thynges
Chryste hath doone to the, who wolde
haue his kyndnesse towarde the to be re-
compensed, not in hym selfe / but in thy
neyghbour. Onely se of what thynges he
hath nede / & what thou art able to do for
hym. Thynke this thyng onely / he is my
brother in the lorde coheyr in Chryste / a

Capto. xv.

membre of the same body/ redemed with
one blode/ a felowe in þ comune sayth/ cal
led vnto þ very same grace & felicity of the
lyfe to come. As the apostle sayd, one body
and one spiryt euen as ye be called in one
hope of your calling, one lord, & one faith,
one baptisme, one god & father of al whi-
che is aboue all & euerywhere/ & in all vs.
How can he be a straüger to whom thou
art coupled with so manyfolde bondes of
vnite? Amonge þ gentyles let those circü-
staüces of the rethoricyens be of some va-
lure & weyght, eyther vnto beniuolence or
vnto maliuolence/ he is a citezyn of þ same
cyte/ he is of aliaüce/ he is my cosyn/ he is
my famyliair frende/ he is my fathers frende/
he hath well deserued/ he is kynde/ borne
of an honest stocke/ ryche or otherwile. In
Christ al these thyngs eyther be nothyng/
or after þ mynde of Paule be al one/ & the
very selfe same thing. Let this one thyng
be euer present before thyne eyen/ & it is y-
nough/ he is my flesch, he is my brother in
Christ. What soeuer is bestowd vpon any
membze rebooldeth it not to al þ body, & fro
thence in to þ heed? We all be membzes eche
one of an other. Membzes cleuyng togyder
make a body. The heed of þ body is Iesus
Christ/ þ heed of Christ is god. It is done
to the, it is done to euery one/ it is done to

Capto. xvi.

Christe, it is done to god: what so euer is
done to any one mēbre which so euer it be/
whether it be well done or yuell. All these
thynges are one/ God/ Christe/ the body/
and the membres. That sayeng hath no
place cōuenyently amonge christen men/
lyke with lyke. And þ̄ sayeng vnlykenesse
is the mother of hate. For vnto what pur
pose pertaynen wordes of discretyon where
so great vniite is. It sauoureth not of chris
ten saythe that cōmunly a courtyer to a
towne dweller: one of the countrey to an
inhabytter of the cyte: a man of hygh de
gree, to an other of lowe degree: an offi
cer, to hym that is offycelesse: the ryche to
the poore: a man of honour, to a vyle per
son: the myghty to the weake: the italyen
to the germayne: the frenche man to the
englyshman: the englyshe to the scotte:
the gramaryen to the diuyn: the logycy
ner to the gramaryen: the phisicien to the
man of lawe: the lerned to the vnlerned:
the eloquent to hym that is not facounde
and lacketh vtteraunce: the syngle to the
marryed: the yonge to the olde: the clerke
to the ley man: the preest to the monke:
the Carmelytes to the Iacobytes: & that
(leest I reherce all dyuersytees) in a very
tryfle vnlyke to vnlyke/ is somewhat par
tyall & vnkynde. Where is charyte whiche

Capto. xii.

Charite is not
in them which
hate an other
man bycause
his vesture or
garmente is a
lytell altered
and chaunged.

loueth euen her enemy? whā the surname
chaunged / whan the colour of the besture
a lytell altered / whan þ gyrdle or the shoo
and lyke fantasies of men make me hated
vnto the? why rather leaue we not these
childysse tryfles / & accustome to haue be-
fore our eyen that whiche pteyneth to the
very thyng: wherof þaule warneth vs in
many plac / that all we in Christ the heed
be mēbres of one body / endued with lyfe
by one spiryte (if so be we lyue in hym) so
that we shulde neyther enuy the happier
mēbres / & shulde gladly socour & ayde the
weake mēbres: that we might pcepuē &
vnderstande our selfe to haue receyued a
good turne, whan we haue done any be-
nefyte to our neyghbour: & that we our
selfe be hurte, whan hurte is done to our
brother / neyther shulde any man study pri-
uately for hymselfe: but every man for his
owne parte shulde bestowe in cōmen that
thyng whiche he hath receyued of god /
that all thyngs might redounde & reboūde
thyder agayne, from whēce they spronge /
that is to wete, from the heed. This ve-
ryly is the thyng whiche þaule writeth
to the Corynthes / sayeng. As the body is
one & hath many mēbres / & all the mem-
bres of the body though they be many / yet
be they but one body: euen so lyketwys is

Let every man
bestowe in co-
men what so-
euer he recey-
ued of god.

Capto. xv.

Christ. For in one spiryt we be al baptised
to make one body/ whether we be ieiues
or gentyles/ whether we be bonde or free/
and all we haue dronke of one spiryte (for
the body sayth Paule) is not one membre
but many. If þe fote shal say/ I am not the
hande/ I am not of the body: is he therfore
not of the body? if the eare shal say/ I am
not the eye/ I am not of þe body: is he ther
fore not of the body? if all the body shoulde
be the eye/ where is than the heryng: if all
the body were the herynge/ where than
shoulde be þe smellyng. But nowe god hath
put the membres euery one of them in the
body/ as it pleased hym. For if al were but
one membre/ where were þe body? But now
verly ben there many membres/ yet but
one body. The eye can not say to the hãde
I haue no nede of thy helpe/ or agayn the
heed to the fete/ ye be not to me necessary.
But moche rather those mēbres of þe body
whiche seme to be þe weaker, are more ne-
cessary: & to those whiche we thynke to be
the vpler mēbres of þe body, we gyue more
habundaunt honour. And those whiche be
our vn honest mēbres haue more haboun-
daunt honesty/ for our honest mēbres haue
nede of nothyng. But god hath tempred &
ordred the body, gpyng plēteous honour
to that parte whiche lacked/ bicause there

Capto. xv.

shuld be no scisme, diuysio, debate or streyfe
in the body / but that the membris shulde
care one for an other indifferently. But it
is ye whiche are the body of Christe, and
membris one dependyng of an other. He
writeth lyke thynges to the Romayns.
For as we (saythe he) in one body haue
many membris / & all membris haue not
one offyce. Euen so we beyng many are
but one body in Christ. And euery one the
membris one of an other, haupnge gyftes
dyuers after the grace whiche is gyuen to
vs. And agayne to the Ephesiens doyng
trouthe (saythe he) in charyte / let vs by all
maner thynges growe in hym whiche is
the heed / that is to wete Christ, in whom
the hole body compact and knyt by euery
iointe mynistryng one to an other accor-
dyng to the acte & workyng of euery parte
in his measure / maketh þe encrease of the
body for the edifyng of hym selfe in cha-
ryte. And in an other place he byddeth eue-
ry man to beare one anothers burden / by-
cause we be membris one of another. Loke
thā whether they ptaigne vnto this body
whom thou herest speakyng euery where
after this maner / it is my good / it came to
me by inherytaunce / I possesse it by ryght
and not by fraude / why shall not I vse it
and abuse it after myne own mynde? why

Euery membre
hath his occa-
sion necessa-
rye to the pro-
fit of the soule

Capto.xb.

Shulde I gyue them of it any deale at al to
 whome I owe nothyng? I spyll, I waste
 I distroy/that whiche persweth is myne
 owne/ it maketh no mater to other. Thy
 membre complayneth & grynneeth for hun-
 ger, and thou spewest by partryges. Thy
 naked brother shyereth for colde/ & with
 the so great plenty of rayment is corrupte
 with mothes & longe lyeng. One nightos
 dysyng hath lost the a thousande peces of
 golde/ whyle in the meane season some
 wretched wenche (nede compellyng her)
 hath set forthe her chastyte to sell/ & is be-
 come a comune harlot/ & thus persweth
 the soule for whom Christ hath bestowed
 his lyfe. Thou sayest agayn: what is that
 to me. I entreate þ whiche is myne after
 myne owne fassyon: & after all this with
 this so corrupt a mynde, thynkest thou thy
 self to be a christe man/ which art not ones
 a man verily? Thou herest in þ presence of
 a great multytude the good name or fame
 of this or that mā to be hurt/ thou holdest
 thy peace, or paduerture reioycest & art wel
 content with þ backbyter. Thou sayste I
 wolde haue reprovued him if those thinges
 whiche were spoken had ptayned to me/
 but I haue nothing ado with hym which
 was there sclaundred. Than to conclude,
 thou hast nothyng ado with the body/

Caplo.xb.

if thou haue nothyng ado with the mem-
bre/neyther hast thou aught ado with the
heed/verly if the body nothyng aptayne
to the. A man (say they now a dayes) with
byolce may defende & put abacke violce:
What the emperours lawes pmyt I passe
not theron. This I meruayle, how these
boyces came in to the maners of christen
men/I haue hurt hym, but I was prouo-
ked/I had leuer hurt than be hurt. Be it,
mans lawes may not punyshe þe whiche
they haue permytted. But what wyll the
Emperour Christe do, if thou begyle his
lawe which is writte in Mathew? I com-
maunde you (sayth Christ there) not ones
to withstāde harme: but if a man shal gyue
the a blowe on þe right cheke/offre to hym
also þe other. And who so euer wyll strue
with the in the lawe/ & take from the thy
cote/pelde vp to him also thy cloke oz mā-
tell. And who so euer shall compell the to
go with hym one myle/go with hym two
mo other. Loue your enemyes/ & do good
to them whiche hate you/ & pray for them
whiche persecute you and pyke maters a-
gaynst you/ that ye maye be the sonnes of
your father whiche is i heuen/whiche ma-
keth þe sonne to ryle vpon good & euell/ &
sendeth rayne vpon iust & iniust. Thou an-
swereest/ he spake not this to me/ he spake

Desyre not
vengeance.

Caplo.xv.

it to his apostels/ he spake it to ppyte persons. Herdest thou not howe he sayd, that ye may be s^{onnes} of your father: if thou care not to be the sonne of god/ that lawe perteyneth not to the. Neuerthelesse he is not good verily that wolde not be persite. Harken also an other thyng: if thou desyre no rewarde/ the comaundemēt belongeth not to the: for it foloweth. If ye loue th^e whiche loue you/ what rewarde shall ye haue: as who shulde say none: for surely to do this thyng is not vertue: but not to do it, is myschefe. There is dette of neyther syde where is iuste recompence made of bothe sydes. Here thou shouldest the great counsaylour & interpretour of Christes lawe. Blysse (saythe he) them that persecute you/ blysse them/ and curse them in no wyse/ rendyng to no man euill for euill. If it maye be as moche as in you is/ hauyng rest and peace with all men/ not defendyng your selfe my best beloued brytherne/ but gyue place and withstande ye not wrathe: for it is wrytten. Vengeance shall be reserued to me, and I wyll quyte them saythe our lord. But if thyn enemye shall be hungrye/ gyue to hym meate: if he be athurst/ gyue to hym drinke: for if thou do this/ thou shalt heape coles of fyre vpon his heed. Be not

This is spoken
to all charyty
men.

Capto. xv.

To a chryſten
mā it is better
to ſuffre than
to doo.

The decree of
chryſten men.

ouercome of yuell/ but ouercome yuell in
goodneſſe. What ſhall than ſolowe ſayeſt
thou. if I ſhall with my ſofterneſſe nourish
by the knappiſſhnes or malyce & ſrowarde
audacyte of an other man/ and in ſuffryng
an olde iniury prouoke a newe? If thou
can without thyne owne yuell eyther a-
uoyde or put by yuell/ no man forbyddeth
the to do it: but if not/ loke thou ſaye not
it is better to do than to ſuffre. Amende
thyne enemye if thou can/ eyther ladyng
hym with benefytes/ or ouercomyng him
with mekenelle. If that helpe not/ it is
better that the one perſſhe than bothe: it
is better that thou ware ryche with the
lucre & aduantage of pacyence/ than that
whyle eyther to other redreth yuel/ bothe
be made yuell. Let this therfore be a decree
amonge chryſten men/ to compare with al
men in loue, in mekenelle, and in benefy-
tes, or doyng good: but in ſtrypng, hate,
or backbytng, in rebukes and iniurpe/ to
gyue place euen to them that be of loweſt
degree/ & that with good wyll. But he is
vnworthy to whome a good turne ſhulde
be done/ or an yuell forgyuē/ yet is it mete
for the to do it/ and Chriſte is worthy for
whole ſake it is doone. I wyll neyther
(ſaye they) hurte any man neyther ſuffre
my ſelfe to be hurte: yet whan thou arte

Caplo. xii.

hurt/se thou forgyue the trespase with all
thy herte/ proupyng alwayes that no-
thyng be whiche any man shulde remytte
or forgyue vnto the. Be as ware and dy-
lygent in auoydyng that none offence or
trespace procede from the/as thou art easy
and redy to remytte an other mans. The
greater man thou art/ so moche the moze
submytte thy selfe/ that thou in charyte
aplye thy selfe to all men. If thou come of
a noble stocke/ maners worthy of Christe
shall not dishonour. but honour y noble-
nesse of thy byrth. If thou be conyng and
wel lerned/so moche the moze soberly suf-
fer & amende the ignorance of y vnlearned.
The moze is comytted & lente to the/the
moze art thou boude to thy brother. Thou
art ryche/ remembre thou art the dispenser,
not the lord: take hede circumspectly howe
thou entreatest the comune good. By le-
uest thou y propriete was prohybte and
voluntary pouertie enioyned to monkes
onely? Thou art disceyued/both pertayne
to all christen men. The lawe punyssheth
the if thou take away any thyng of an o-
ther mans: it punyssheth not if thou with-
drawe thyne owne fro thy nedy brother.
But Christ wyll punyssh bothe. If thou
be an offycer/let not the honour make the
moze fyerse/ but let the charge make the

Offences may
be forgyuen.

A gentylman

A conyng man

A ryche man

Pouerte is not
enjoynd to
monkes onely

Capto. xii.

more dyslygent and fuller of care. I beare
(sayst thou) no offyce of the churche/ I am
not a shepherd or a byshop. Let vs graunt
that/ but also thou art not a chysen man:
loke thou of whence thou arte, if thou be
not of the churche. So greatly Chyrste is
comen in to contempt to the worlde/ that
they thynke it a goodly & excellent thyng
to haue nothyng to do with hym: & that
so moche þ more euery man shulde be dis-
pyssed the more coupled he were to hym.
Heresst thou not dayly of the ley persons
in their furpe the names of a clerke/ of a
preest/ of a monke, to be cast in our tethes
in stede of a warpe and cruell rebuke/ say-
eng thou clerke/ thou preest/ thou monke,
that thou art: and þ is done vtterly with
none other mynde/ with none other voyce
than if they shulde cast in our tethes incest
or sacrylege. I verely meruayle why they
also cast not in our tethes baptyisme/ why
also they obiecte not agaynst vs with the
sarazyns the name of Chyrst as an obpro-
brious thyng. If they sayd an puel clerke/
an vnworthy preest / or an vnrelgyous
monke/ in þ they myght be suffred as men
whiche note the maners of the persones,
and not dyspyse the professyon of vertue.
But who so euer counteth to their glozy
and prayse þ desflouryng of virgyns/ good

Incest is to me-
cell with theyr
owne kynne.

Sacrylege / is
to vyolate per-
sones sacred to
god / or to rob
churches.

Capto.xv.

taken away in warre/money eyther won
or lost at dyce, or other chaunce/ & haue no
thyng to lay agaynst an other man more
spytfull or obprobrious, or more to be a-
wamed of/ than the names of a monke or
a preest. Certaynly it is easy to coniecture
what these, in name onely chrysten men
iudge of Chryst. There is not one lord of
the byshops, and an other of the tēporall
officers: but bothe be vnder one/ & to the
same, bothe must giue accomptes. If thou
loke any otherwhere, saue vnto hym one-
ly/ eyther whan thou receyuest thoffyce, or
whan thou mynistrest it/ it maketh no ma-
ter though the worlde call the not a symo-
nyake/ he surely wyll punyssh the as a sy-
monyake. If thou labour & make meanes
to obtayne a cōmune offyce / not to ppyte
in cōmune/ but to prouyde for thyne owne
welthe ppyuatly/ and to aduenge thy selfe
of them, to whome thou owest a grudge/
thy offyce is bybery or robbery afoze god.
Thou hunttest after theues / not that he
sholde receyue his owne that is robbed/
but lest it sholde not be with the whiche
is with the theues. How moche difference
I pray the, is there bytwene the theues &
the/ excepte peraduenture that they be the
robbers of marchaūtes/ & thou the robber
of robbours. In conclusyon, excepte thou

A symonyake.

A pretye note
for sherriffes &
other officers.

Capto. xv.

beare thyne offyce with this mynde / that
thou be redy / & that with the losse, I wyll
not save of thy goodes, but of thy lyfe, to
defende that whiche is ryght / Chyft wyll
not approue thy admynystracyon. I wyll
adde also an other thyng of the mynde, &
iudgement of Plato. No man is worthy
of an offyce, whiche is gladly in an offyce.
If thou be a pynce / beware lest these pe-
ryllous wytyches, the voyces of flatterers
enchauent oꝝ bewytyche the. Thou art a
lorde / ouer the lawes thou art free / what
so euer thou doest is honest / to the is law-
full what so euer thou lyst. Those thyngs
pertaine not to the, whiche are preached
dayly of preeles to the cōmune people.
ye but thynke thou rather whiche is true,
that there is one mayster ouer all men /
and he is Chyfte Iesus / to whome thou
oughtest to be as lyke as is possyble / to
whome thou oughtest to confyrme thy sel-
fe in all thynges / as vnto hym certaynly
whose authoꝝite oꝝ roſme thou bearest.
No mā ought to folow his doctryne more
straytly than thou / of whome he wyll as-
ke accomptes more straytly than of other.
Thynke not forthwith that to be ryght
whiche thou wylte / but onely wyll thou
whiche is ryght. What so euer may be sp-
thy to any man in the worlde / se thou

he is worthy
to be an officer
whiche is in
offyce agaynst
his wyll.

Chyft is lord
bothe of laye
men & also of
preeles.

Capto. xv.

thynke not that an honest thyng to the/
but in no wyse permytte to thy selfe any
thyng, whiche is vsed to be forgyuen and
pardoned amonge the comune lozt. That
whiche in other men is but a small tres-
pace / thynke in thy selfe to be a greate
outragyous exceſſe. Let not thy rycheſſe
greater than the rycheſſe of the comune
people, brynge vnto the honour, reuerence
& dignite, fauour, & authoite: but let thy
maners better than the maners of the co-
mune people vtterly deſerue them. Suffre
not the comune people to wonder at thoſe
thynges in the, wherewith are prouoked &
entpyſed the very ſame myſcheuous dedes,
which thou punyſheſt dayly. Take away
this wondryng and prapſe of rycheſſe/and
where be theues/where be oppreſſours of
the comune welth/where be comytters of
ſacrilege/where be errāt theues and rob-
bers or reuers? take away wōdryng at vo-
luptuouſnes/& where be rautſhers of wo-
men/where be adulterers? As often as thou
wylt appere ſomwhat according after thy
degree amōg thy frēdes & ſubiectes, or them
ouer whom thou beareſt offyce, ſoſome or
authoite/open not thy rycheſſe & treaſure
to the eyen of ſolpſhe pſones. whan thou
wylt ſeme ſomwhat welthy, ſheue not in
boſt the ryottous example of expence, and

Deſyre but
that whiche
is ryght.

The honeſty
of good ma-
ners.

Capto. rb.

boluptuousnes. Fyrst of all let them letne
in the to despyse suche thynges/ let them
lerne to honour vertue, to haue measure
in pryce, to reioyce in temperaunce, to gyue
honour to sobre lowdynesse oz mekenesse.
Let none of those thynges be seen in thy
maners and conuersacyon/ whiche thyne
authorite punyssheth in the maners & con
uersacyon of the people. Thou shalt ban
nyssh the euyl dedes in the best wyse, yf men
shall not se rycheesse & boluptuousnes / the
mater & groude of euyl dedes to be magni
fied in the. Thou shalt not despyse in com
paryson of thy selfe any man / no not the
bylest of the lowest degree / for comune &
indifferēt is the pryce wherewith ye bothe
were redemed. Let not the noyse of ambi
cyon/ neyther fyrtynes / neyther wepons/
nor men of the garde defende the from con
tempte/ but purenesse of lyuynge, graunte,
maners vncorrupte & sounde from all ma
ner vices of the comune people. Nothyng
forbyddeth (in bearynge rule) to kepe the
chefe rowme / & yet in charite to discerne
no rowme. Thynke bearyng of rowme oz
rule to be this/ not to excell and go before
other men in habundaunce of rycheesse/ but
to profyte al men as moche as is possyble.
Toune not to thyne owne ppyte thyngs
whiche are comune / but bestowe those

The rule of cry
sten prynces.

Capto.xv.

thynges whiche be thyne owne / & thyne
 owne selfe all togyder vpon the comune
 welthe. The comune people oweth very
 many thynges to the / but thou owest all
 thynges to them. Though thyne eares be
 compelled to suffre names of ambycyon/
 as moost myghty/moost chrystened / holy-
 nesse, & maiesty/ yet let thy mynde not be a
 knowen of them/ but referre al these thin-
 ges vnto Chryst, to whome onely they a-
 gre. Let the cryme of treson agaynst thyne
 owne pson (whiche other with great wo-
 des make an haynous offence) be counted
 of the a very trifle. He violateth þ maiesty
 of a prynce in dede / whiche in the prynces
 name dothe any thyng cruelly, violently,
 myscheuouly contrary to ryght. Let no
 mans iniury moue the lesse than þ whiche
 prayneth to þ pryuatly. Remembze thou art
 a comune pson/ & that thou oughtest not
 to thinke but of that which is comune. If
 thou haue any courage with the & redy-
 nesse of wytte/ consyder with thy selfe not
 how great a man thou art/ but how great
 a charge thou bearest on thy backe: & the
 more in ieopardye thou art, so moche the
 lesse fauour thyselfe/ fetchyng ensample of
 mynystryng thyne offyce, not of thy prede-
 cessours, or cls of flaterers/ but of Chryst:
 for what is moze vnreasonable, than that

The maiesty
 of a Prynce.

The maner &
 forme of doeing
 rule must be set
 of Chryste.

Lapso. xvi.

a chryſten pryncce ſholde ſet before hym for
an enſample, Hannibal, great Alexander,
Ceſar, or Pompey / in þe whiche ſame per-
ſones whan he can not attayne ſome cer-
taine vertues / he ſhall counterſayte thoſe
thinges moſte cheſely, whiche onely were
to be reſuſed and auoyded. Let it not forth
withall be taken for an enſample yf Ceſar
haue done any thyng lauded in hystories /
but yf he haue done any thyng whiche va-
ryeth not fro the doctryne of our lord Je-
ſu Chriſt / or els be ſuche, that though it be
not worthy to be counterſayted, yet may it
be applyed to þe ſtudy or exerciſe of vertue.
Let not an hole empyre be of ſo great va-
lure to the, that thou woldeſt wytyngly
ones bowe from the ryght: put of that
rather than thou ſholdeſt put of Chryſte.
Doubte not Chryſte hath to make the a-
mendes for the empyre reſuſed, a ferre better
thyng than the empyre. No thyng is ſo
comly, ſo excellēt, ſo gloriouſ vnto kyngs
as to drawe as nygh as is poſſyble vnto
the ſympletyude of the beſt kyng Jeſu /
whiche as he was the greateſt, ſo was he
alſo the beſt. But that he was the greateſt
that diſſymuled he, and hyd ſecrete here in
erth: that he was the beſt / that had he le-
uer we ſholde perceue and fele / bycauſe he
had leuer we ſholde counterſayte that. He

what is comly
for prynces.

Chryſte is the
greateſt / he is
alſo the beſt.

Capto. xv.

denyed his kyngdom to be of this worlde,
whan he was lord of heuen & erth also.
But the prynces of the gentyles vse domy-
nyon vpon them. A chrysten man exerce-
seth no power ouer his, but charite / & he
whiche is the chefest, thynketh hym selfe
to be mynyster vnto all men / not mayster
or lord. Wherfore I meruaile the more a
great deale, how these ambicyous names
of power and dominion were brought in,
euen vnto the very popes and bysshops / &
that our diuynes be not ashamed no lesse
vndiscretely than ambicyously to be called
euery where our maysters / whan Chryste
forbade his disciples, that they shoulde not
suffre to be called eyther lordes or maisters
for we must remembre that one is in he-
uen bothe lord & mayster Chryste Iesus /
whiche is also heed vnto vs all. Apostle,
shepherde, bysshop, be names of offyce, or
seruyce / not of dominyon and rule. Pope,
abbot, be names of loue / not of power.
But why entre I in to that great see of
comune errours? vnto what so euer kynde
of men he shal turne hymself / a very spial
man shal se many thyngs whiche he may
laugh at / & mo which he ought to wepe at
he shal se very many opynyons to farre cor-
rupt & varyeng fro the doctryne of Chryst
bothe farre & wyde. Of the whiche a great

The clergy is
touched of am-
bicion & vayne
tyles of na-
mes.

The names of
offyce.

parte spryngeth there hence, that we haue brought euen in to christendom a certayne worlde / and that whiche is redde of the worlde amonge the olde diuynes / men of small lernyng now adays referre to them whiche be not monkes. The worlde in the gospell with the apostles / with saynt Augustyne, Ambrose, and Hierome, be called infydeles. straungers from the fapth / the ennemyes of the crosse of Chryst. Blasphemers of god, they that are suche care for to morow and for the tyme to come / for who so euer mistrusteth Chryst, neyther byleue on hym / they be they which fyght & stryue for rycheffe, for rule, for worldly pleasure, as men whiche blynded with delusyons of sencyble thynges, set theyr myndes & hole affections vpon apparent good thynges, in steede of very good thynges. This worlde hath not knowen Chryste the very & true lyght. This worlde is all togyder set on myscheffe / loueth hym selfe / lyueth to hym selfe / studyeth for hym selfe & for his owne pleasure / and all for lacke he hath not put vpon hym Chryst, whiche is very and true charite. Fro this worlde separated Chryst not his apostles onely / but all men, who so euer and as many as he iudged worthy of hym. After what maner than & fastyon I praye you, do we myngle with christen-

Caplo. xii.

Dom this worlde euery where in holy scripture condemned? and With the bayne name of the worlde, fauoure, flatter, and mayntayne our owne vyces? Many doctors and teachers augment this pestilence/whiche corrupting the worde of god (as Paule sayth) wresten and fastyonen his holy scripture accordyng to the maners of euery tyme/whan it were moze conuenient that the maners sholde be adressed & amended by the rule of his scripture. And no myscheuouiser kynde of flatterynge verely is there/than whan with the wordes of the gospel and of the prophetes we flatter the diseases of the mynde, and cure them not. A prynce heareth al power is of god: forthwith (as the puerbe sayth) his comberyseth. Why hath þe scripture made the hygh or swellynge in mynde, rather than circumspecte and carefull? Thyngkest thou that god hath comytted to the an empyre to be gouerned/and thinkest thou not that the same wyll requyre of the a strayte rekenyng of the ordyng therof? The couetous mā heareth it to be forbyd vnto chrysten men to haue two cotes at ones. The diuynie interpretereth the second cote to be what so euer sholde be superfluous & more than ynough for the necessite of nature, & sholde apertayne to the disease

All power
is of god.

Thou shalt
not haue two
cotes.

Capto.xv.

A new order
of charitie.

of couetousnesse : that is very well (sayth
the grosse felowe) for I yet lacke very ma-
ny thynges. The naturall wyle man, and
colde from charite heareth this to be the
ordre of charite/ that thou shouldest regarde
& set more of thyne owne money, than of
an other mans / of thyne owne lyf, than of
an other mans / of thyne owne fame, than
of an other mans. I wyl therfore sayth he
gyue nothyng, leest paduerture I sholde
lacke my selfe. I wyl not defende another
mans good fame or good name / lest myne
owne be spotted therby. I wyl forsake my
brother in ieopardy / leest I my selfe sholde
fall in peryll also. To speke shortly, I wyl
lyue all togyder to my selfe, that no incō-
modite cōme to me for any other mannes
cause. We haue also lerned, yf holy men
haue done any thyng not to be cōterfay-
ted or folowed, to take that onely of them
& drawe it in to the ensample of lyuynge.
Adulterers & murderers flateren & clawen
them selues with the example of Dauid.
Suche as gaperth after worldly rycheffe,
lay agaynst vs for their excuse ryche Abra-
ham. Princes whiche couite it but a spozte
or pastyme euery where to corrupte & de-
fyle virgyns / nombze & reken by, to cloke
theyr vyce, the quenes & cōcubynes of Sa-
lomon. They whose hely is theyr god/

Capto. xv.

layeth for theyr excuse the drunkennesse of
Noe. Incestes whiche pollute their owne
kynswomen/cloke & couer their fylthynes
with the sample of Lorth/ whiche lay with
his owne daughters. Why tourne we our
eyen from Chryſt to these men? I dare be
bolde to say that it ought not to be coun-
terfayted & folowed / no not so moche as
in the prophetes or Chryſtes apostles be-
erly, yf any thyng swarue or wyre fro the
doctryne of Chryſt But yf it delyte men so
greatly to counterfayte holy synners/ I do
not gaynsaye them / so that they counter-
fayte them hole & all togyder. Thou hast
folowed Dauid in adultery / moche moze
folowe hym in repentaunce. Thou hast
counterfayted Mary Magdaleyne a syn-
ner/ counterfayte her also louyng moche/
counterfayte her wepyng / counterfayte
her castyng her selfe downe at the fete of
Jesu. Thou hast persecuted the churche of
god, as Dauid dyd / thou hast forsworne
thy selfe as Peter dyd: Se lykewyse that
thou stretch forth thy necke for the fayth
and relygyon of Chryſte, after the ensam-
ple of Dauid / and that thou feare not the
crosse no moze than Peter. For this cause
god suffereth euen greate and ryght excel-
lent men also to fall in to certayne vy-
ces/that we whan we haue fallen, wolde

Nothinge
capable to be
counterfayted
whiche varye
from Churche.

Capto. xv.

not despayre: but with this condicyon/ yf
that we, as we haue ben theyr felowes in
synnyng & doyng amysse / euen so wyll be
theyr companions and parteners in the
amendynge of our synnes and mysdedes.

we turne good
thyngs to euill

A coneytous
man foloweth
not Abraham.

Cresus.

How do we greatly prayse and magnifye
that same thyng which was not to be
counterfayted and folowed/ and certayne
thynges which were well done of them/
we do depaue and corrupte/ after the ma-
ner of spyders suckynge out the popson
onely/ yf any be therin / or els tournynge
euen the holosome iuce also in to popson
to our selues. What dothe Abrahams en-
sample belonge to the / which maketh of
thy money thy god? Bycause he was en-
ryched with encrease of catell (god ma-
kyng his substaunce and goodes prospe-
rouly to multiplye) and that in the olde
lawe, which was but carnal: Shall it ther-
fore be lawfull to the which art a chry-
sten man/ by ryght or wronge/ by hoke or
croke/ from whence so euer it be/ to heape
together the rychesse of Cresus, which
thou mightest eyther euill spende & lewd-
ly waste/ or elles (which is a greate deale
worse) hyde and burpe moost couetously,
depe in the grounde. How ytell Abraham
dyd set his mynde vpon his goodes & ry-
chesse/ which came to hym haboudantly

Caplo.xb.

by theyr owne accorde / euen this thyng
may be an eydent token and profe, that
without delay at the voyce of god comaū
ding hym, he brought forth his onely sone
to be slayne. How moche thynkest thou
despyled he his broues of oxen, whiche
despyled euen his owne sone? And thyn-
kest thou whiche dreamest nothyng els
but of fylthy lucre & aduauntage / whiche
prapest and settest by nothyng but onely
money / whiche art redy as soone as there
chaunce any hope of lucre / be it neuer so
lytell / cyther to deceyue thy brother / or to
set Chryst at naught / that there is any sy-
mpletyde or lyke thyng bytwene the and
Abraham? The symple & innocēt wenches
the doughters of Loth, whan they beheld
all the regyon rounde about on euery parte
brennyng and flampng with fyre / and
supposed that it which was than in syghe
afore their eyen had ben all þ hole worlde /
and that no man was preserued from that
so large and wastfull fyre: but onely theyr
selues / lay pryuely & by stelthe with theyr
owne father / not of a fylthy, but vertuous
& holy purpose / that is to wyte, lest none
ysse of mankynde sholde haue remayned
after them / and that whan this precepte
of god (growe and multiply) was as yet
in full vygour and strengthe. And darell

Redy to de-
ceyue thy bro-
ther for money.

Capto. xv.

The wedlocke
of some men is
worse than the
incest of lothes
doughters.

The myldeenes
or synnes of ho-
ly men we passe
farre nowe a-
dayes / & that
many wayes.

thou compare thy fylthy and prodigious
voluptuousnes and lechery, with the dede
of these wenches? Nay I wolde not doute
to counte thy matrimony not so good as
they? incest comytted with they? father/
ys in matrimony thou doest not study for
ysue / but to satisfy thyne owne volup-
tuous appetyte or lust. ¶ Dauid after so
many excellent and noble ensamples of
vertue and good lyuyng shewed, fell ones
in to adultery, by occasyon and oportu-
nyte gyuen hym: and shall it be lawfull
therfore to the streightwaye at thy lyber-
tye, to roll, walter and tomble from house
to house in other mennes beddes all thy
lyfe longe? Peter ones for feare of dethe
deuyed his mayster Chryste / for whose sa-
ke afterwarde he dyed with good wyll:
Shall it be lawfull thynekest thou to the
to forswere thy selfe for euery trespase? Pau-
le synned not purposely and for the no-
nes / but fell through ignorance: whan
he was warned and taught / he repented
forthwith, and came in to the right waye.
Thou bothe ware and wyse / and seynge
what thou doest / wytyngly and wylling-
ly contynuest from yowth to age in byces
and synnes / and yet by the ensample of
Paule strokest thou thyne owne heed.
Nathewe beyng comaunderd but with

Capto.xv.

One worde/without any taryng/as ones
bitterly forsoke all his offyce of receyving
custome or tollage: but thou art so swor-
ne and marped to thy money, that ney-
ther so many ensamples of holy men,ney-
ther the gospels so often herde / nor so
many preachynges can deuorce or plucke
the from it. The bysshoppes saye vnto
me / saynt Augustyne (as it is redde) had
two soueraygne ladies or concubynes:
yea but he than was an hethen man/ and
we be nouryshe by in chrysendome: he
was yonge / and our heedes be hooze for
age. A wortheypfull comparyson / bycause
that he beyng yonge/and also an hethen
man, to auoyde the snares of matrimo-
ny, had a lytell wenche, in steede of a wyfe/
and yet to her whiche was not his wyfe,
kepte he the promesse of wedlocke. Shall
it be therfore the lesse shame for vs chrysten
men beyng olde, beyng priesles, yea be-
yng bysshoppes, to be all togyder spotted
& fylled in euey puddle one after an other
of bodpely lustes? Farewele good maners
whan we haue gyuen to vices the names
of vertues / and haue begon to be more
wply and subtile in defendyng our vy-
ces/than diligent to amende them/moost
specyally whan we haue lerned to nou-
ryshe, to vnderfet, and to strengthe our

Saynt Austyn
is excused / he
had but one
at once.

Capto. rb.

frotharde opinyons / With the helpe & ayde
of holy scripture. Thou therfore my moſte
ſwere brother (the cōmune people al tog-
der ſet at naught with theyr bothe opiny-
ons & dedes) purely & holly haſten þ vnto
the chriſten ſecte. What ſo euer in this lyfe
apereth to thy ſenſyble powers, eyther to
be hated or loued / all þ for the loue of pite
& vertuous lyfe indifferently deſpyſed / let
Chryſt onely to the be ſufficient / the onely
auctour bothe of true iudgynge, & alſo of
blessed lyuynge. And this verely the worlde
thynketh to be pure follyſhnes & madnes:
neuertheleſſe by this foliſhnes it pleaſeth
god to ſaue them whiche on hym byleue.
And he is happely a foole, that is wyſe in
Chryſte: & he is woefully wyſe, þ is follyſhe
in Chryſte. But hearest thou, as I wolde
haue the to vary ſtrongly from þ cōmune
people / ſo I wold not that thou ſhewyng
a poynt of curioſities, ſholdest euerywhere
barke agaynſt þ opinyons & dedes of other
men / & with authorite condempne them /
prattle odrouſly agaynſt al men / furyouſ-
ly preche agaynſt þ lyuynge of euery yſone
leest thou purchace to thy ſelfe two eyuls
togyder. The one that thou ſholdest fall in
to hate of all men: the other, that whan
thou art hated thou ſholdest do good to no
man. But be thou all thynges to all men /

A mā may not
barke euery
where agaynſt
the dedes of
other men.

Caplo. xvj.

to wyne all men to Chryſt, as moche as
may be (pitye not offended). So ſhape and
faſſyon thy ſelf to al men outwardly / that
within thy purpoſe remayne ſure, ſtedfaſt
& p̄moued. Withoutforth, let gentylnes,
courteys language, ſofternes, profitablenes
allure & entyce thy brother / Whome it is
mete with fayre meanes to be induced to
Chryſt / & not to be feared with cruelneſſe.
In cōcluſion, that which is in thy breaſt is
not ſo greatly to be rozed forth with cruel
wordes, as to be declared and vttered with
honeſt maners. And agayn thou oughteſt
not ſo to fauour the infirmite of ſcōmune
people, ſ̄ thou durſt not at a tyme ſtrong-
ly defende the verite: With humanite ment
muſt be amended / and not deceyued.

The ſeuenth rule. Caplo. xvj.

More ouer yf thzugh infancye & feble-
nes of mynde we can not as yet at-
tayne to theſe ſpirituall thyngs / we ought
neuertheleſſe to ſtudy not the ſluggiſher
one deale / that at the leaſt we may draue
as nygh as is poſſyble. How be it, the be-
ry & compendyouſ way to felicity is / yf at
ones we ſhall turne our hole mynde to the
contemplacyon & beholdynge of celeſtyall
thyngs ſo feruētly / ſ̄ as the body byngeth

we muſt ſtyll
be clymmyng
ye though we
ouſpayre to the
topp

With hym his shadow/ euen so the loue of
 Christ, the loue of eternal thinges & honest
 may bying with hym naturally, the loth-
 somnes of thynges caduke & transitory, &
 the hate of thynges fylthy. For eyther neces-
 saryly foloweth the other: & y one with y
 other eyther augmenteth or mynysheth.
 As moche as thou shalt pyre in y loue of
 Christ, so moche shalt thou hate y worlde.
 The more thou shalt loue & set by thyngs
 inuisyble, the more vyle shall waxe thinges
 bayne & momentany. We must therfore do
 euen that same in the disciplyne of vertue,
 whiche Fabius counseyleth to be done in
 scyences or facultees of lernynge/ that we
 at ones, prece by to the best. Whiche thing
 yet yf through our owne faute wyll not
 come to passe: the nexte of all is, that we
 at the leest may by certayne naturall pru-
 dence abstayne fro great vices/ & kepe our
 selfe (as moche as may be) hole & soude to
 the benefycence of god. For as that body
 is nere vnto helthe/ whiche (though it be
 wasted) is free yet & out of the daunger of
 noysome humours: euen so is that mynde
 more recepuable of y benefyte of god/ whi-
 che is not yet inquynate or despyled with
 greuous offences/ though she lacke yet true
 & persyte vertue. If we be to wepke to fo-
 lowe the apostles, to folowe the martyrs,

Capto. xvi.

to folowe the virgyns / at the leest way let
vs not comytte that the Ethnykes or he-
then men sholde seme to ouer ronne vs
in this playne or lystes. Of the whiche be-
ry many, whan they neyther knewe god,
whome they sholde drede / neyther byle-
ued any hell, whome they sholde feare: yet
determined they, that a man ought by all
craftes to auoyde and eschewe fylthynesse
for the thyngc it selfe. In so moche, that
many of them chose rather to suffre the
losse of fame, losse of goodes / in conclu-
sion to suffre losse of lyfe, than to departe
from honoure. If synne it selfe be suche a
maner thyngc / that for no comoditees or
incomoditees proffered to man, it ought
to be comytted: certaynly yf neyther the
iustyce of god feare vs / neyther his bene-
ficence discourage vs, and moue vs to the
contrarye / yf no hope of immortalite or
feare of eternall payne call vs abacke / or
elles yf the veray naturall fylthynesse of
synne withdraue vs not / whiche coude
withdraue the myndes of the veray gen-
tyles, at the leest waye let a thousande in-
comoditees whiche accompany the synner
in this lyfe, put a chrysten man in feare, as
infamy, losse or waste of goodes, pouerty,
the cōtempte and hate of good men, greue
of mynde, vniquietnesse and tourment of

If thou can not
counterfeyt hos-
ly sayntes / be
not yet inferior
to heithen men.

Ponder in thy
mynde the in-
comodities of
synne.

Capto. xvi.

conscience moost myserable of all/whiche
though many feale not now presently/ey-
ther bycause they be blynded with dulnes
of youth/o; made dzonke with the volup-
tuousnes & pleasure of synne/pet shal they
feale it here after: and playnly the later it
happeneth/so moche the moze unhappely
shall they feale it. Wherfore yonge men
moost specially must be warned & exhorted,
that they wolde rather beleue so many
authoris, that this is the very nature and
properte of synne in dede, than with myse-
rable & wofull experyence lerne it in them
selfe. And that they wolde not cōtampnate
noz desyle theyr lyfe, before they knewe su-
rely what lyfe ment. yf Chyist be to þ vyle,
to whome thou art so costly/at þ leest way
for thyne owne sake refrayne thy selfe fro
fylthy thynges. And though it be very pe-
cylous to tary anywhyle in this state / as
bytvene thre wayes (as it is in þ puerbe)
neuerthelesse vnto them whiche can not
as yet clym vp to the pure, pfyte, & excellē
vertue/it shal not be a lytel pfitable to be
in the clype o; moral vertues, rather than
to conne hedlong in to all kynde of vices &
vncleynes. Here is not þ resting place &
quiet hauen of felicitye/but from hence is a
shorter iourney & an easyer staye vp to fe-
licite. In the meane season for all that, we

heare that is
in cyuyl o; mo-
rall vertues.

Caplo.xvij.

must praye god, that he wyl boughsale to
plucke vs vp to better thynges.

The eyght rule. Caplo.xvij.

If the stozme of temptation shal cyle
agaynst the somewhat thycke & gre-
uoussly/begyn not forthwithall to be discō-
tent with thyself, as though for that cause
god eyther cared not for the / or fauoured
the not / or y thou shouldest be but an easie
christen man / or els the lesse pfyte: but ra-
ther gyue thākes to god, bycause he instru-
cteth the as one which shal be his heyre in
tyme to cōme / bycause he beateth or scour-
geth y as his most singular beloued sone /
and pueth the as his assured frende. It is
a very great token, a man to be reiecte frō
the mercy of god whā he is vexed with no
temptacyons. Let cōme to thy mynde the
apostle Paule, whiche obteyned to be ad-
mytted & receyued vnto the mysterpes of
the thyzde heuen / yet was he beaten of the
aūgell of sathan. Let cōme to remēbraūce
the frende of god Job: remembre Jerom,
Benedict, Frauncys, & with these innume-
rable other holy fathers vexed & troubled
of very great vices. yf that which thou suf-
ferest be cōmen to so greate men / be cōmen
to so many men, as well as to the: what

Temptacyon
is a sygne that
god loueth vs.

Caplo. xliij.

cause is there wherfore thou shouldest be
smytte out of countenaunce / shouldest be
abashed or fall in to despayre? enforce ra-
ther and stryue that thou mayst ouercōme
as they dyd / god shall not forsake the / but
with temptation shall cause encrease, that
thou mayst be able to endure.

The nyynth rule. Caplo. xliij.

we must euer
kepe watche

Let temptaciō
be hold downe
at the begyn-
nyng whyle
it is freshe.

The chyldren
of babylon syg-
nyfeth subge-
styon or tēpta-
ciō / or the fyrst
mocyōs to syn.

AS expert capterys are wōt to cause
whan all thinges are quiet at rest &
at peace / that the watche neuerthelesse be
deuoly kept: lykwysse se thou & thou haue
alway thy mynde watchyng & circūspecte
against the sodeyn assaute of thyne enemy
(for he euer cōpasseth rōnde about, sekynge
whom he myght deuour) that thou mayst
be the more redy, as soone as he assauteth
the, to put hym backe māfully, to cōfōunde
hym, & forthwith to trede vnderfote & heed
of the pestyferous & popson serpēt. For he
is neuer ouercōme, cyther more easely, or
more surely & ppytly, than by that meanes
Therefore it is a very wise poynt, to dash the
the yong chyldren of babilon (as soone as
they be borne) against the stone, whiche is
Chryst / or they growe stronge & greate.

The tenth rule. Caplo. xlix.

Caplo. xix. et. xx.

But the tempter is put backe most of ^{Remedyes a:}
 all by this meanes. yf thou shalt ey- ^{gains}
 ther behemely hate, abhorre & desye, & in a
 maner spyt at hym streghthway, whan so
 euer he entyceth & moueth the with any
 temptacyon: or els yf thou pray feruently/
 or gete thy selfe to some holy occupacyon/
 setting thyne hole mynde therunto: or yf
 thou make answer to the tempter with
 wordes fet out of holy scripture, as I haue
 warned the before. In whiche thyng be-
 erly it shall not pseyte meanly agaynst all
 kynde of tēptacion, to haue some certayne
 sentences prepared & redy/ specyally those
 with whiche thou hast felte thy mynde to
 be moued and stered vehemently.

The. xj. rule. Caplo. xx.

Two daungers chesely folowbe good
 men / one leest in temptacyon they ^{The nightfayr}
 gyue by theyr holde. An other leest after ^{is feareleest}
 the victoꝝ, in theyr consolacyon and spi- ^{we sholde be}
 rituall ioye, they waxe wanton, and stan- ^{ouercome.}
 de in theyr owne conceyte / or elles please ^{The deuyll of}
 them selfe. Therefore that thou mayst be ^{myddaye is}
 sure, not onely from the nyght feare, but ^{pryde.}
 also from the deuyll of myddaye: loke ^{Remēbre thou}
 whan thyne ennemy stereth the vnto fyl- ^{arte able to do}
 thy thynges, that thou beholde not thyne ^{all thynges in}
 Chyſte.

Caplo. xx.

owne feblenes or weyknies / but remembre
onely that thou canst do all thynges in
Chyste / whiche sayd not to his apostles
onely / but to the also & to all his mēbres,
euen the very lowest. Haue confidence, for
I haue ouercome þe worlde. Agayn whan
so euer, eyther after thyne enemy is ouer
come / or in doyng some holy worke / thou
shalt fele thy mynde inwardly to be cōfor-
ted with certeyn preuy delectacions: than
betwaxe diligently þe thou ascribē nothing
therof vnto thyne owne meritis / but thāke
onely the free benefycence of god for all to
gyder / & holde downe & refrayne thy selfe
with the wordes of Daule / sayinge. What
hast thou, that thou hast not receyued? yf
thou haue receyued it / why reioycest thou
as though thou haddest not receyued it?
And so agaynst this double myschefe, shall
there be a double remedy / yf thou in the
conflict mistrustynge thyne owne strength
doest flee for socour vnto thy heed Chyste /
puttyng the hole trust of conquerynge in
the benyuolence of hym onely. And yf al-
so in the spirytuall conforzte and consolac-
yon thou immediatly gyue thanks to
hym for his benefyte / humbly knowynge
and confessynge thyne vnworthynesse.

The. xij. rule.

Caplo. xxj.

Capto. xxi.

Whan thou fyghtest with thyne en-
nemyes, thynke it not ynough for
the to auoyde his stroke/or put it
backe/excepte thou also take þe wepon fro
hym manfully/& laye therewith agayne at
the owner / kyllynge hym with his owne
sworde. That shall come to passe on this
wyse. yf whā thou art puoked vnto euyl
thou do not onely abstayne fro synne: but
therof doest take vnto the an occasyon of
vertue. And as poetes elegantly sayne that
Hercules dyd growe & was also hardened
in courage through the daūgers that Ju-
no put vnto hym of displeasure: thou lyke
wyse gyue also attendaūce, that by the in-
stigaciōs of thyne ennemy, not onely thou
be not þe worse, but rather be made moche
better. Thou art stered vnto bodyly lust/
knowe thy weyknes/& also lay apart som
what the more of lawfull pleasures/& adde
some encrease vnto chaste & holy occupaci-
ons. Thou art prycked vnto couetousnes
& nyggyshe keepynge: encrease almes dedes.
Thou art moued vnto vayne glozy: so mo-
che the more humble thy selfe in al thinges.
And thus shall it be brought aboute, that
euery temptacyon may be a certeyn rene-
wing of thy holy purpose/& an encrease of
pite & vertuous lyuynge. And verily other
meanes is there none at all of so great ver-

Of temptacion
take euer an oc-
casio of vertue.

Let temptaciōs
be euer the re-
newynge of thy
holy purpose.

Capto. xxiij.

tue and strengthe to baynquysshē & ouer-
throwe our ennemy: for he shal be afrayde
to puke the a freshe / leest he whiche re-
topseth to be the begynner & chese capteyn
of wyckednesse, wolde mynysshē an occas-
sion of pite/vertue and godlyneile.

The. xiiij. rule. Capto. xxiij.

But allway take hede that thou fyght
with this mynde & hope / as though
that shold be the last fyght that euer thou
shalte haue, yf thou gete the ouer hande.
For it may be that the benigntie of god
wyl gyue & graunte this rewarde vnto thy
vertue and noble acte: that thyne ennemy
ones ouercōme to his shame / shall neuer
afterward cōme vpon the agayn. A thyng
whiche we rede to haue happened to dy-
uerse holy men. Neyther byleueth Dyr-
gene agaynst reason / that whan chrysten
men ouercōme: than is the power of theyr
ennemyes mynished / whyles þ aduertary
ones put backe manfully / is neuer lusted
to returne again to make a freshe bataile.
Be bolde therfore in the cōflic to hope for
ppetual peace. But agayn after thou hast
ouercōme / so behaue thy selfe, as though
thou sholdest go agayne to fyght streyght
waye / for after one temptacyon, we must

After one ba-
talle we must
loke for an-
other.

Caplo. xxiij.

loke euer for an other: we may neuer departe fro our harneys & wepons: we may neuer forsake our standing: we may neuer leaue of watche, as long as we warre in the garrison of this body. Every mā must haue alway that sayinge of the pphete in his herte / I wyll kepe my standyng.

The. xxiij. rule. Caplo. xxiij.

We must take very good hede that we despyle not any vyce as lyght. For no enemy ouercōmeth oftener, than he which is not set of. In which thing I pceue not a fewe mē to be greatly deceyued: for they deceyue thēself, whyle they fauour thēself i one or two vices / whiche euery mā after his own appetite thinketh to be venial / & al other greuously abhorreth. A great parte of them whiche the cōmune people calleth pfyte & vncorrupt / gretly despyeth theft, extorciō, murder, adultery, incest: but single fornicacion & moderate vse of voluptuous pleasures as a smal trespass they refuse not all. Some one mā beyng vnto all other thynges vncorrupte ynough: is somwhat a good drynker / is in ryot and expensses somwhat wastefull. An other is somwhat liberal of his tonge. An other is combred with vanite, vainglorie &

Some men fauour theyr owne vyces.

The Images
of vertues.

Dayly must
somewhat of
our euylles be
take awaye: &
of good thyngs
be added.

The bytternes
of the syght
must be compa
red with the
payne whiche
foloweth the
synne.

Capto. xliiij.

bostrynge. At the last what byce shall we
lacke, yf every man after this maner shall
fauour his owne byce? It is an euydēt to
kē, that those men whiche fauour any vice
at all, sholde not truly possesse þ other ver
tues: but rather some ymages of vertues,
whiche eyther nature oz byrnyng by / sy
nally very custom hath graffed i þ myndes
of the very gētyles. But he þ with chrysten
hatred abhorreth any one vice, must nedes
abhorre al. For he whose mynde true cha
rite hath ones possessed, hateth indifferēt
ly the hole host of euyll thyngs, & flatereth
not hymself so moche as in venial synnes,
lest he myght fall a lytell & a lytel frō the
smallest to the greatest. And whyle he is
neglygent in lyght thynges myght fall frō
the chefest thyngs of all. And though thou
as yet canst not plucke by by the rotes the
hole generaciō of vices: neuerthelesse som
what of our euyl pperthes must be plucked
awaye day by day / & somthyng added to
good maners. After þ maner diminiſherth
oz augmenteth þ great hepe of Hesiodus.

The. xv. rule. Capto. xliiij.

If the labour whiche thou must take
in the cōflict of tēptacyon, shall feare
the / this shall be a remedy. Se thou com-

Capto. xxiij.

pare not the grefe of the fight with the ple
sure of the synne: but matche me the pſent
bytternes of the fight, with ſ bytternes of
the synne hereafter whiche foloweth hym
that is ouerthrowen, & than ſet the pſent
ſweetnes of the synne whiche entyleth the,
with the pleaſure of the victoꝝ hereafter/
& with the traquillite of mynde whiche fo
loweth him that ſyghteth luſtely: & anone
thou ſhalt perceiue how vnequall a cōpari
ſon there ſhall be. But in this thyng they
whiche be but lytel circūſpect are deceyued,
bycauſe they cōpare the diſpleaſure of the
ſyght, with the pleaſure of the synne / and
conſyder not what foloweth the one and
the other. For there foloweth him whiche
is ouercōme, grefe bothe moze paynfull a
great deale, & alſo of longer contynuaūce:
than he ſholde haue had in tyme of ſyght/
yf he had wonne ſ victoꝝ. And lykewyſe
there foloweth the cōquetours moze plea
ſure by a great deale & of lōger enduraūce:
than was the pleaſure whiche caried him
in to synne that was ouercōme. whiche
thyng he ſhall lyghtly iudge / that hath
had the profe of bothe. But no man that
is chryſtened ought to be ſo outryght a
cowarde, though he were dayly ſubdued
of tempracyon: but that he ſholde ones at
the leaſt do his endeuyor to proue what

Prove ſtyme
what it ſhal be
to ouercome.

Caplo. xxb.

thyng it is to ouercome tēptacyon. Whiche thyng the oftener he shall do / the pleasure shall the victory be made vnto him.

The. xxi. rule. Caplo. xxb.

Dispayre not/
thoughe thou
be ouercome.

But yf at any tyme it shal fortune the
to receyue a deedly wounde / beware
lest by & by (thy welde cast away and we-
pons forsaken) thou yelde thy self to thyne
ennemyes handes. Whiche thyng I haue
perceyued to happen vnto many / whose
myndes naturally are somewhat feble and
sotte without resistance / & after they were
ones ouerthrowen / they seaced to wasle
any more / but permitted & gaue themselse
al togyder vnto affections / neuer thinking
any more to recouer theyr liberty agayne.
So to moche perillous is this weyknes of
spyrte / Whiche now & than, though it be
not coupled with the worst wyttes in the
worlde / yet is it wonte to bynge to that
poynt which is worst of al / to desperacion
beryly. Against this weyknes therfore thy
mynde must be afozehande armed with this
rule / that after we haue fallen in to synne
not onely we sholde not despayre, but cou-
terfayte bolde men of warre / whome not
seldome shame of rebuke and grefe of the
wounde receyued, not onely putteth not to

Capto. xrb.

flyght, but sharpeneth & refresheth agayn
to fight more fyerly than they dyd before.
In lyke case also, after that we haue ben
brought in to deedly synne/let vs haste a-
none to come agayn to our selfe, & to take
a good hert to vs/ & to repayre agayne the
rebuke & shame of the fall, with newe cou-
rage and lustynesse of vertue. Thou shalt
heale one wounde sooner than many: thou
shalt easlyer cure a freshe wounde, than
whiche is now olde & putrified. Conforte
thy selfe with that famous verse whiche
Demostenes is sayd to haue bled. A man
that fleeth, wyll yet fyght agayne. Call to
remembraunce Dauid the pphete, Salomon
the kynge, Peter a capteyn of the churche,
Paule the apostle/ so great lyghtes of ho-
lyneise, in to what great synnes for al that
they fell. whiche al p aduerture euē for this
cause god suffred to fall / leest thou whan
thou haddest fallen shouldest despayre. Ryse
vp agayn therfore vpon thy fete, but that
quychly, & with a lusty courage/ & go to it
a freshe, bothe fyerly & also more circum-
spect. It happeneth somtyme that deedly
offices growe to good men in to an heape
of pite / whyle they loue more frequently,
whiche erred moost shamefully.

A fall somtyme
courageeth a
man to wrestle
more strongly.

¶ The. xviij. rule. Capto. xrbj.

Caplo. xxiij.

The crosse of
Chryste.

The very fruite
of the crosse
is mortifyenge
of our membres/
that is to saye
of our passions
and affections
bodyly.

But agaynst sondry & dyuerse assaultes
of the tempter thine enemy / sondry
and dyuerse remedies are very mete & con-
uenient. Neuerthelesse the onely & chiefe
remedy, whiche of all remedies is of most
efficacye & strength agaynst all kyndes, ey-
ther of aduersite, or els temptation: is the
crosse of Chryst. The whiche selfe same, is
bothe an ensample to them that go out of
the waye, & a refreshyng to them that la-
bour / & also armure or harneys to them
fyrghyt. This alone, is to be cast agaynst all
maner wepons & dartes of our most wy-
ked enemy. And therfore it is necessary
to be exercised diligently therein / not after
the comune maner / as some men repete
dayly the hystory of the passion of Chryst /
or honour the ymage of the crosse / or with
a thousande signes of it arme all theyr bo-
dy rounde on euery syde / or kepe some pece
of that holy tree layde vp at home in theyr
house / or at certeyn houres so call to reme-
braunce Chrystes punishment / that they
may haue compassyon & wepe for hym with
natural affection / as they wolde for a man
that is very iuste, & suffereth great wronge
vniworthily. This is not the true fruite
of that tree: neuerthelesse, let it in ymeane
season be the mylke of yf soules, whiche be
yonglynges & wepe in Chryst. But clyme

Caplo. xxiij.

thou bp into þ date tree, that thou mayste
take holde of the trewe fruytes therof.

The date tree)
the tree of vijs
crozye.

These be the chese, if we whiche be mem-
bres, shall endeuoyre our selfe to be sem-
blable vnto our heed in mortifyeng our
affectyons/ whiche be our membres vpon
the erthe/ whiche thyng vnto vs ought
not onely to be nothyng better/ but also
very plesant, and feruently to be despyed/
if so be the spiryte of Christ lyue in vs. For
who loueth trewly & hertly that person,
to whom he reioyleth to be as vnlyke as
may be/ and in lyuyng and conuersacion
cleane contrary? Not withstanding that
that thou mayest with þ more profyte, in
thy mynde recorde the mistery of the crosse:
it shalbe housefull that euery man prepare
vnto hym selfe a certayne way and godly
crafte of syghtyng & therein dilygently exer-
cise/ that as sone as nede shall requyre it
may be redy at hande. Suche may þ crafte
be/ þ in crucifyeng of euery one of thyne
affectyons, thou mayste applye that parte
of the crosse whiche moste specially therto
agreeth. For there is not at all any maner
eyther tēptacion eyther aduersyte, whiche
hath not his propre remedy in the crosse. As whan thou art tyckled with ambycion
of this worlde/ whan thou arte ashamed
to be had in derision & to be set at naught:

Affectyons are
this wyse cros
crysced.

Nota.

consydre thou than of most byle membris
howe great Christe thy heed is/ and vnto
what bylenesse he humbled hym selfe for
thy sake. whan the yuell of enuy inuaderth
thy mynde/remembre how kyndly, howe
louingly he bestowed himselfe euerysthyt
vnto our vse and profyte/how good he is
euen vnto the worst. whan thou art mo-
ued with gluttony/ haue in mynde howe
he dranke gall with ysell. whan thou art
tempted with filthy pleasure/call to remem-
braunce howe farre from al maner of plea-
sure the hole lyfe of thy heed was/ & howe
full of incommodytes, vexacyon, and grefe.
whan prouoketh the/ lette hym come
immedyately to thy mynde, whiche lyke a
lambe before the sweater helde his peace
and opened not his mouthe. If pouertye
wring the yuell/or couetousnesse disquyet
the/anone let hym be rolled in thy mynde
that is the lord of all thynges/ & yet was
made so poore & neddy for thy sake, that he
had not wherbyon to rest his heed. And
after the same maner if thou shalt do in al
other temptacions also/not onely it shall
not be greuous to haue oppressed thyne
affectyons, but surely plesant and delecta-
ble/ for bycause thou shalt perceyue that
thou by this meanes art conformed and
shapen lyke vnto thy heed/and that thou

Capto.xxvi.

doest as it were recompence hym for his
infynyte sorowes / whiche for thy sake he
suffred vnto the vttermoste.

The.xviij.rule. Capto.xxviij.

Ald beeryly this maner of remedye/
though it alone of all remedies be
most present & redy, moſte ſure and quicke
in werkynge to the whiche be meanly en-
tered in the waye of luyng: neuer the leſſe
to the weaker ſorte theſe thyngs alſo ſhall
ſomewhat proſp̄te. If whan affectyon mo-
ueth vnto iniquyte/ than atones they call
before the eyen of the mynde howe filthy,
howe abhomynable, howe miſcheuous a
thyng ſynne is: on the other ſyde howe
great is the dignyte of man. In tryſles
and maters ſuche as ſkylleth not if all the
worlde knewe / we take ſome delybera-
cyon and aduſement with our ſelfe. In
this mater of all maters moſte weyghty
and worthy to be pondred/ before ſ with
conſent as with our owne hande writyng
we bynde our ſelfe to the ſende/ ſhall we
not reken and accompte with our mynde
of howe noble a craſtes man we were
made/ in howe excellent eſtate we are ſet/
with howe exceldyng great pryce we are
bought/ vnto howe great felicyte we are

Conſider the
thynges of ſynne
and the dig-
nitye of man

Capto. xxvj.

called? and that man is that gentle & noble creature for whose sake only god hath forged the meruaylous buyldyng of this worlde/ that he is of the company of aungels, the sonne of god, the heyre of immortalyte, a membre of Christe, a membre of the church/ that our bodyes be þ temple of the holy goost/ our myndes the ymages and also þ secret habytacions of the deite. And on the other syde þ synne is the moste fylthy pestylence and consumpcyon bothe of the mynde & of the body also/ for bothe of them throught innocencye spryngeth a newe into their owne naturall kynde/ and throught coragyon of synne bothe putrifye and rotte euen in this worlde. Synne is that deadly payson of the moste filthy serpent/ the prest wages of the dyuell/ and of that seruyce whiche is not most filthy only, but also moste myserable. After thou hast consydred this & suche lyke with thy selfe/ pondre wysely and take sure aduysement and delyberacion whether it shulde be wysely doone or no, for an apparaunt momentanye and paysoned lytell shorte pleasure of synne/ to fall from so great dignyte, in to so vile and wretched estate/ from whence thou cannest not rydde and delyuer thy selfe by thyne owne power and helpe.

Ethermore cōpare togyder those two capitaynes by them selfe moste contrary and vnlyke, god and the dyuell/ of whiche the one thou makest thyne enemy whan thou synnest/ and the other thy lord and mayster. Thzoughe innocençe and grace thou art called into the nombze of the frendes of god/ arte electe vnto the ryght tytle & inherytaunce of the sonnes of god. By synne verply thou arte made bothe the bonde seruaūt and sonne of the dyuell. The one of them is that eternall fountayne and origynall patron & trewe ensample of very and sure beauty/ of very trewe pleasure/ of most perfyte goodnesse mynstyrng hym selfe to all thynges. The other is father of all myschefe/ of extreme filthynesse/ of vttermoost infelycite. Remēbre the benefytes and goodnesse of thone done to the/ & the yuell dedes of the other. With what goodnesse hath the one made the? With what mercy redemed the? With what lybertie & fredom endued the? With what tenderresse dayly suffereth he and sustayneth the a wretched synner/ patiently abydyng & lokyng for amendement? With what ioy & gladnesse dothe he receyue the amēded/ and whan thou art come agayne

we must haue
in mynde the
beneficence of
god/ & the malice
of synne or
malice of the
dyuell.

Caplo.xxviij.

to thyselfe? Contrary to all these thynges
With howe naturall hate and enuy longe
ago dyd y dyuell laye wayte to thy helth?
Into what greuous and combrous vera-
cion hath he cast the/and also what other
thyng ymagyneth he dayly but to dratwe
all mākynde with hym in to eternall mis-
chese. All these thynges on this syde and
that syde well and substancyally wayed
and pondred/ thus thynke with thy selfe:
shal I vnmyndfull of myne origynall be-
gynnyng from whence I came/vnmynd-
full of so great and manyfolde benefytes/
for so small a morsell of fayned and false
pleasure/vnkyndely departe from so noble
from so lounge, from so benefyciall a fa-
ther/ and shall mancyppate and make my
selfe bonde wyllyngly vnto a most fylthy
and a moste cruell mayster? Shall I not
at the leest waye make good to the one
that thyng whiche I wolde perfourme
to a vyle man/whiche had shewde kynde-
nesse, or done me any good? Shall I not
flye from the other / whiche wolde flye
from a man that couepted or were aboute
to do me hurte?

The twentieth rule.

Caplo.xxix.

Capto. xxi.

And verily the rewardes be no lesse
 vnegall than the capytaynes and
 gyuers of them be contrary and vnlyke.
 For what is more vnegall than eternall
 dethe and immortall lyfe? than without
 ende to enioye euerlastynge felcrite and
 blyssednesse, in the company and felow-
 shipp of the heuenly cytezins: and without
 ende to be tourmented & punysshed with
 extreme vengeaunge, in the moste vnhap-
 py and wretched companie of dampned
 soules? And who so euer douteth of this
 thyng, he is not so moche as a man ve-
 rily/ and therfore he is no christen man.
 And who so euer thynketh not on this/
 nor hath it in remembraunce, is euen mad-
 der than madnesse it selfe. Moreouer and
 besydes all this/ vertue and wyckednesse
 hath in the meane season euen in this lyfe
 their frutes very moche vnlyke/ for of the
 one is reaped assured tranquillyte & quiet-
 nesse of mynde/ and that blisse ioy of pure
 and cleane consience/ of whiche ioy who
 so euer shal ones haue a taste/ there is no-
 thyng in all this worlde so precyous, no-
 thyng so plesaunt/ wherwith he wolde be
 gladd or desyrous to chaunge it. Contrary
 wyse there foloweth the other/ that is to
 say wickednesse/ a thousande other yuels/
 but moste specyally that moste wretched

The rewardes
 of vertue is
 heuen.

The frutes of
 vyce in this
 worlde.

Caplo. xxi.

tourment and verayson of vncleane conscience. That is that hūdrēdfolde rewarde of spirytuall ioye whiche Christ promysed in the gosspe/ as a certayne earnest or taste of eternall felicyte. These be those meruapulous rewarde that the apostle speaketh of, whiche eye neyther sawe or eare hath herde/ neyther hath sonke in to the herte of any man/ whiche god hath prepared for them that loue hym in this lyfe/ for sothe whan in the meane season, the worme of wycked men dyeth not/ & they suffre their hell paynes here euen in this worlde. Neyther any other thyng is that flame in whiche is turmented the ryche glutton of whom is made mencyon in the gosspe/ neyther any other thinge be those punishmentes of them in hell of whome the poetes write so many thynges/ saue a perpetuall grefe, vnquietnes or gnawynge of the mynde whiche accompayneth & custome of synne. He that wyll therfore, let hym let asyde the rewarde of the lyfe to come/ whiche be so dryuers & vnlike: yet in this lyfe vertue hath anexed to her wherfore she habidantly ought to be despyred/ and vyce hath copled vnto hym for whose sake he ought to be abhoyred.

The frute of
synne in this
worlde,

The. xxi. rule. Caplo. xxx.

Capto. xxx. & xxxi.

More ouer cōsider howe full of grefe
and mysery howe shorte & transitory
is this presente lyfe/ howe on euery syde
dethe lyeth in awaite agaynst vs, howe
euerywhere he catcheth vs sodaynly and
vnbware. And whan no man is sure no not
of one moment of lyfe/ howe great peryll
it is to pprolonge and contynue that kynde
of lyfe/ in whiche (as it often fortuneth) if
sodayne dethe shulde take the, thou were
but losse and vndone for euer.

The. xxiij. rule Capto. xxxi.

Besides all this, impenyteny or ob-
duracyon of mynde is to be feared,
of all myschefes the extreme and worst.
Namely if a man wolde pondre this one
thyng onely of so many/ howe fewe there
be whiche truly & with all their hertes
come to them selfe agayne/ and be cleane
conuerted from synne/ & with due repen-
taunce reconcyled to god agayne: specially
of them whiche haue drawen alonge the
lynnes of iniquyte, euen vnto the last ende
of their lyfe. Slipper verily and easy is
the fall or discente in to fylthynesse/ but
to retourne backe agayne therhence/ and
to scape vp vnto spirytuall lyght/ this is a
woke, this is a labour. Therfore thou

The fore & the
gote descended
bothe in to a
pyr to drynke/
and whan they
had dronke/
they could not
get out agayn.
The fore had
the gote to stād
vp agaynst the
wall/ & the fore
lepte vpon his
backe/ & so vp/
promysing afore
to pull vp the
gote after. The
gote desyred
the fore to ful-
fyll his pmissie
& to helpe hym
vp. The fore an-
swerd: ha gote
gote/ yf thou
haddest had
as moche wyt
in thy hed as
thou hast heare
in thy berde,
thou woldest
not haue etred
in except thou
haddest kno-
wen howe to
come out.

admonished & warned euen by þ chaunce
of Eloses gote/ before thou discende in to
the pytte of synne/ remembre that there is
not so easy comyng backe agayne.

Remedyes agaynst certayne synnes
and specyall byces/ & first agaynst
bodily luste. Caplo. xxxij.

Hitherto haue we forsothe opened &
declared (how so euer it be done) co-
men remedies agaynst all kynde of byces.
Nowe we shal assay to gyue also certayn
speciall & pertyculer remedies/ howe and
by what meanes thou oughtest withstāde
euery byce & synne/ and fyrste of all howe
thou mayste resyst the luste of the body.
Than þ which euell, there is none other
that soner inuadeth vs/ neyther sharper
assayleth oz vereth vs/ nor extēdeth larger
nor draweth mo vnto their vtter destru-
ctyon. If at any tyme therfore fylthy lust
shall styre thy mynde/ with these wepons
and armour, remembre forthwith to mete
hym. Fyrst thynke howe vnclenly/ howe
fylthy/ how vnworthy for any mā what so
euer he be, þ plesure is which assymuleth
and maketh vs which be a diuynе worke,
egall not to beests only/ but also vnto fyl-
thy swyne, to gores, to dogges, and of all
brute beestes/ vnto þ most brute. yē which

Caplo. xxix.

fartherforth casteth downe farre vnder the
condycion & state of beestes, vs whiche be
apoynted vnto þ company of angels & fe-
lousshyp of þ deite. Let come to thy mynde
also howe momentany the same is / howe
vnpure / howe euer hauig more alocs than
hony. And on the cōtrary syde howe noble
a thyng the soule is / howe woorthypfull a
thyng þ body of a man is / as I haue reher
sed in the rules aboue. What þ dyuels pe-
upshynesse is it thā for so lytle, so vnclenly
tycklyng of momētany plesures to defyle
at one tyme bothe soule & body with vn-
goodly maners? to pphane & vnhalowe þ
tēple whiche Christ hath cōsecrate to him
selfe with his bloode? Cōsydye þ also what
an hepe of mischeuous incōmodityes that
flatryng plesaunt pestylēce bringeth with
him. First of al it pulleth from þ thy good
fame / a possession faraway most precious /
for þ rumour of no vyce synketh more ca-
renly than þ name of lechery. It cōsumeth
thy patrimony / it kylleth atones both the
strength & also the beautie of þ body / it de-
cayeth & gretly hurteth helth / it engēdzyeth
diseases innumerable & the filth / it dysp-
gureth þ flour of youth long before þ day /
it hasteth oz accelerateth ryueled & puell
faoured age / it taketh away the quych-
nesse and strength of the wytte / it dulleth

wepōs agānst
bodyly lust,

Alces is a byt-
ter thyng / and
is put for byt-
ternes.

The incommo-
dities of body-
ly lust.

Capto. xxxij.

the syght of the mynde/ and grasseth in a man as it were a beestly mynde/ it with- draweth atones from all honest studies and pastymes/ and plungeth and sowleth a man euery whyt in the podle and myxe be he neuer so excellēt/ that now he hath lust to thynke on nothyng, but þ̄ whiche is stuttilthe, vyle, and filthy. And it taketh awaye the vse of reason whiche was the natyue perty of man/ it maketh youthe madde, peuplshe, and sclaūdrous/ and age obvous, fylthy, & wretched. Betwylse therfore and on this wylse reken with thyselfe name by name/ this pleasure & that came so puel to passe/ brought with her so moch losse, so moche disworshyp dishonour and dishonesty/ so moche tedpousnesse, labour and disease: and shal I now a foole most naturall deuoure the hoke wetyngly? shal I agayne cōmytte that thyng wherof I shulde repent of freshe? And lyketwylse re- frayne thy selfe by the ensample of other men/ whiche thou hast knowen to haue folowed voluptuous pleasures fylthylly and vnfortunatly. On thother syde, corage and bolde thyselfe vnto chastyte by the ensamples of so many yonge men/ of so many yonge and tendre birgynes noyrshed bp delycatelly & in pleasures. And (the cy- cūstances compared togyder) lay agaynst

Refrayne thy
self by the ensa-
ple of other me

Caplo. xxxij.

thy selfe thy sluggishnesse/ whye thou at
the last shuldest not be able to do þ thyng
whiche suche and suche, of that kynde oꝝ
sexe/ of that age, so bozne, so brought vp
were & yet be able to do? Loue as moche
as they dyd/ and thou shalte be able to do
no lesse than they dyd. Thynke howe ho-
nest, howe pleasaunt, howe lusty and flo-
ryshyng a thyng is purenesse of body and
of mynde/ the moste of all maketh vs ac-
quaynted and famylyer with angels/ and
apte to receyue the holy goost. For verily
that noble spiryte the louer of purenesse,
so greatly flyeth backe from no vyce atall
as from vncleynnes/ he resteth & sporteth
hym nowhere so moche as i pure virgyns
myndes. Set before thyne epen howe vn-
goodly it is, howe altogyder a mad thing
to loue/ to ware pale, to be made leane, to
wepe, to flatter/ and shamefully to submyt
thy selfe vnto a synkyng harlot most fyl-
thy and rotten/ to gape & synge all nyght
at her chambꝛe wyndowe/ to be made to
the lure & be obedyent at a becke/ noꝝ dare
do any thing except she nod oꝝ wagge her
heed/ to suffre a folysh woman to reigne
ouer the, to chyde the/ to lay vnkynnesse
one agaynst þ other to fall out/ to be made
at one agayne/ to gyue thy selfe wyllynge
vnto a queene/ that she myght mocke /

The vngoodly
office of louers

knocke, mangle, and spoyle the. Where is
 I beseeche the amonge all these thynges
 the name of a man? Where is thy berde?
 Where is that noble mynde created vnto
 moste beautifull and noble thynges? Co-
 sydre also an other thyng with thy selfe/
 howe great a flocke of myschewes, volup-
 tuousnesse (if she be lette in) is wonte to
 bringe with her. Other vyces peaducture
 haue some acquayntaunce with certayne
 vertues/ fylthy luste hath none at all/ but
 is anexed and alwaye coupled with those
 synnes that be greatest and most in nomi-
 bre. Let it be but a tryfle or a lyght mater
 to folowe queenes / yet is it a greuous
 thyng not to regarde thy father and mo-
 ther/ to set at naught thy frendes/ to con-
 sume thy fathers good in waste/ to plucke
 awaye from other men/ to forswear thy
 selfe/ to drinke all nyght/ to robbe/ to vse
 wytchcraft/ to fyght/ to comyt murdre/
 to blasphemie. In to whiche all and gre-
 uouser than these, the lady pleasure wyll
 drawe the heedlonge, after thou ones hast
 ceassed to be thyne owne man/ and haste
 put thy wretched heed vnder her gyrdle.
 Dondre more ouer howe this lyfe vanysh-
 eth away faster than smoke/ lesse of sub-
 staunce than a shadowe/ and howe many
 snares dethe pytcherth for vs / layeng a-

Caplo. xxxij.

waite in euery place and at all seasons.
 Here and at this poynte it shall prolyte
 syngularly to call to remembraunce, and
 that name by name/ if that sodayne dethe
 hath taken awaye any somtyme of thyne
 aquayntaunce, of thy famylyer frendes/
 of thy companyons/ or els of them whi-
 che were yonger than thou: and moſte
 ſpecyally of them whiche in tyme paſſed
 thou haſt had felowes of ſylthy paſtyme.
 And lerne of an other mannes peryll to
 be moze ware and cꝛcumſpecte. Remem-
 bre how delectiouſly they lyued/ but howe
 bytterly they departed. Howe late they
 waxed wyſe/ howe late they beganne to
 hate their mortyferous and deddly plea-
 ſures. Lette come to remembraunce the
 ſharpenelle of the extreme iudgement/
 and the terribyle lyghtenyng of that fear-
 full ſentence neuer to be reuoked/ ſendyng
 wycked men in to eternall fyre/ and that
 this pleaſure of an hour, wyſe and ly-
 tell/ muſt be punyſhed with eternall tur-
 mentes. In this place wey dyligently
 in a payre of balaunces/ howe vnegall a
 chaunge it is, for the moſte ſylthy and ve-
 ry wyſe delectacyon of luſte/ bothe to
 loſe in this lyfe the ioye of the mynde be-
 yng moche ſweter and moze excellēt/ and
 in the lyfe to come to be ſpoyled of ioyes

Sodayn dethe?

The ſtraime
 of the extreme
 iudgement.

The ioyes of
 pure mynde is
 moche ſweter
 than is the plea-
 ſure of ſyne.

Capto. xxxij.

everlastyng. Moreover with so shado-
lyke and lytle bayne pleasure to purchase
sorowes neuer to be ended. Finally if it
seme an harde thyng to dyspse & so small
delectacyon for Christes sake/ remembre
what paynes he toke vpon hym for the
tendre loue he bare to the. And besyde the
comen insurpes of mans lyfe/ howe moche
of his holy bloode shedde he/ howe sham-
full, howe bytter dethe suffred he/ and all
for the. And thou of all those thynges vn-
myndfull, crucyfest agayne the sonne of
god/ iteratynge a frefre those madde plea-
sures whiche caused and compelled thy
heed and lozde vnto so cruell tourmentes.
Than acordynge to þ rule aboue reherfed/
call to mynde howe moche of benefytes he
heaped on the/ whan as yet thou haddest
deserued nothyng atall: for the whiche al-
though no suffycient or lyke recompence
can be made of thy parte, no for the leest/
yet desyret he agayne none other thanke
but that thou after his ensample, shuldest
refrayne thy mynde from deedly and moze-
tall pleasures / and tourne the vnto the
loue of hyghest goodnesse and of infy-
nite pleasure and beautye. Compare to-
gyther those two / Venus, and two cu-
pydes of Plato / that is to saye honest
loue and fylthy loue/ holy pleasure and

The benefites
of god.

Venus is the
goddesse of loue
& she is put
for loue.
Cupido is the
god of loue/ &
is also put
for loue.

Capto. xxxiij.

vnclenly pastyme/cōpare togyder the vn-
 lyke mater of eyther other, cōpare þ natu-
 res/cōpare the rewarde. And in all tēpta-
 cyons/ but namely whan thou art styred
 to fylthy lust/ set to the before thyne eyen
 thy good aungell whiche is thy keper and
 cōtynuall beholder & wytnes of al thyngs
 thou doest or thynekst/ & god euer lokyng
 on/vnto whose eyen al thynges are open,
 whiche sytteth aboue the heuens & behol-
 deth þ secrete places of the erth. And wyle
 not thou be afrayde before the aungell pre-
 sent & euen harde by the/ before god, & all
 the company of heuen lokyng on & abhor-
 ryng, to cōmytte a thyng so abhomyable
 and filthy, that it wolde shame þ to do the
 same in the p̄sence of one vyle man? This
 thyng I wolde thou shuldest thyнке as it
 is in dede. And if it were so þ thou haddest
 eyen moche wharper of syght than hath a
 beest called lynx/ or moche clerer thā hath
 the egle/ yet with these eyen in þ most cle-
 rest syght that coude be, coudest thou not
 beholde more surely that thyng whiche a
 man dothe before the, than all the priuy &
 secrete parties of thy mynde be open vnto
 the syght of god and of his aungels. This
 also counte in thy mynde, whan thou art
 ouercome of bodyly lust, of two thynges
 the one must folowe/ eyther that voluptu

here is a good
 note for euery
 chrysten man

Lynx is a beest
 of moost purest
 syght amonge
 all beestes,

Obstinacy of a
 frowarde myn-
 de springeth of
 bodyly lust.

Capto. xxxij.

ousnes ones tasted, what so enchaunt & de-
ken thy mynde/ that thou must go fro fyl-
thyngesse to fylthyngesse, vntyll thou cleue
blynded shalt be brought in sensu reprobu/
that is to say/ into a leude & reprobud iud-
gement: and so made obstynate & sturdy in
yuell, cannest not/ no truly not than yelde
vp filthy pleasure whan she hath forsaken
the. whiche thing we se to haue happened
to very many/ that whan the body is wa-
sted/ whan beauty is wydyed & vanished/
whan the bloode is colde/ whan strength
fayleth/ & the eyen ware dym/ yet styll cō-
tinuallly they pteche without ceassing. And
with greater myschefe are nowe become
filthy spekers, thā befoze tyme they were
vnshamefull lyuers/ than whiche thyng,
what can be moze abhomyable & mon-
strous? The other is if pādūcture it shall
happen & by the specyall fauour of god to
come agayne to thy selfe. Than must that
shorte & fugityue pleasure be purged with
very great sorowbe of mynde/ with mighty
and strōge labour/ with cōtynual stremes
of teares. How moche moze wisdom ther
foze is it not to receyue at al the payson of
carnall plesure/ than eyther to be brought
in to so vncurable blyndnesse/ or els to re-
compēce so lytell/ and that also false plea-
sure with so great greuaunce & dolorous

Capto. xxiij.

payne? Moie ouer thou mayste take al-
 so many thynges of the circumstance of
 thyne owne person/ which myght call the
 backe from voluptuous pleasure. Thou
 art a pceest/ remembre that thou art al-
 gyder consecrate to thynges pertaynyng A pceest
 vnto god. What a mischeuous dede/ howe
 vngoodly, howe vnmete, and howe vn-
 worthy it shulde be, to touche the rotten
 and synkyng fleshe of an hore, with that
 mouth wherwith thou receyuest that pre-
 cious body so greatly to be honoured/ and
 to handell lothsome and abhomynable
 fylth with the same handes wherwithall
 (euen the aungelles mynystrynge to the
 and assystynge the) thou executest that in-
 effable and incomprehenysible mysterpe.
 Howe these thynges agre not, to be made
 one body and one spiryte with god/ and If thou be
lerned.
 to be made one body with an hooze. If
 thou be lerned/ so moche the nobler and
 lyker vnto god is thy mynde/ and so mo-
 che the moze vnworthye of this shame
 and rebuke. If thou be a gentylman/ A gentylman
 if thou be a prynce/ the moze aperte and
 open the abhomynacyon is: the greuous
 ser occaspon gyueth it vnto other inferys
 ours to folowe the same. If thou be ma-
 rryed/ remembre what an honest thyng A married
man.
 is a bedde vndefyled. And gyue dylgence
 c.ij.

Capto. xxxij.

(as moche as infirmite shal suffice) that thy wedlocke may cōterfayte the moste holy maryage of Christe & his churche/ whose ymage it beareth: that is to wete/ that thy mariage may be clene bareyn in vnclennes/ & plentuous in procreacion. For in no kynde of lyuyng can it be but very fylthy to serue & be bounde to vnclenly lustes. If thou be a yong man, take good hede besyly that thou pollute not vnaduyedly the floure of thy yowthe/ whiche wyl neuer spring agayne: & that thou cast not away vpon a thyng moste fylthy, thy best & very golden yeres, which flye away moste swyftly/ & neuer retorne agayne. Beware also leest now through the ignorance & negligence of yowthe, thou cōmytte that thyng whiche shulde grudge the here after by all thy hole lyfe/ the cōscience of thy mysdedes euer persecutyng the with those moste bitter, moste greuous and sharpe stynges / whiche whā pleasure departeth, the leueth in our myndes. If thou be a woman, this kynde nothyng more becometh than chastyte, than shame, & feare of dishonesty. If thou be a mā/ so moche the more art thou mete & worthy of greater thynges/ and vnmete & vnworthy of these so leude thynges. If thou be olde, wylste thou haddest some other mans eyen to beholde thy selfe with

A yong man.

Fylthy pleasure
leueth behynde
her stynges in
our myndes.

A woman.

A man.

An olde man.

Capto. xxxij.

all/that thou myghtest se howe yuell bo-
luptuofnesse shulde become the:whiche in
youth is myserable and muste be
bydded/but in an olde foole forsoth won-
derfull & monstrous, & also euen vnto the
very folowers of pleasure, a iestyng and
mockyng stocke. Among all mōsters none
is more wonderfull thā fylthy lust in age.
Oh dotypol/ oh to moche forgetful of thy
selfe, at the leest way behold at a glasse the
hoore heares & whyte snowe of thy heed/
thy forehead forswed with wyncles/ & thy
careyn face mooste lyke vnto a dreed corpe:
now at the last ende, whan thou art come
euen vnto the pittes brinke, care for other
thynges more agreable vnto thy peres: at
the leest way, & which became the to haue
done befoze tyme (reason mouyng the) do
now/ thy peres putting the in remēbraūce
or rather compellyng the. Euen now ple-
sure herselfe casteth the of/ sayeng neyther
I now am comly vnto the/ neyther yet
thou mete or apte vnto me. Thou hast
playde ynough/ thou hast eaten ynough/
thou hast drōke ynough/ it is tyme for the
to departe: why holdest thou yet so fast &
art so greedy on pleasures of this lyfe, whan
very lyfe her selfe forsaketh the. Now is
tyme for that mystycall cōcubyne Abylac,
that ones she may begyn to rest in thy bo-

Agaynst the les-
chery of olde
men & women.

Dauyd was so
olde that he
coulede get no
heate in his
lymmes / than
brought the 3^r
raelytes vnto
Dauyd Abisac
a fapre yonge
mayde whiche
lay with hym &
kept hym war-
me/ he knewe
her not. she re-
mayned a pure
mayde. By her
is fransfyed
wyrdō/ a thyng
moost mete for
age/ all fithy-
nes & vncleues
layde aparte.

Caplo. xxxij.

come/let her with holy rage of loue heate
thy mynde/ & in her embraſſyngs kepe thou
warne & comforte thy colde membres.

A Worthe recapitulacyon of remedies
agaynst the flame of lust. Capi. xxxij.

Auoydunge
occasyons.

Syrenes be
mere maydes.

Finally to make a worthe & compen-
dyous cōclusyon/these be the moste
spectiall thinges whiche wyll make the sure
from pleasures & entysynges of þe fleshe.
First of all circūspecte and diligent auoy-
dunge of all occasyons. Whiche precepte
thoughe it be mete to be obserued also in
other thinges, bycause that he whiche lo-
ueth perples is worthy in thē to perishe;
yet these be moste chesely those Syrenes
whiche almoſte neuer man at all hath es-
caped/ saue he whiche hath kepte farre of.
Secondly moderacyon of eatynge & dryn-
kyng & of slepe. Temperaunce and abſty-
nence from pleasures/ye from suche as be
lawful & permytted. The regarde of thyne
owne deth/ & the cōtemplacion of the deth
of Christ. And those thinges also wyll helpe
if thou shalt lyue with suche as be chaste
and vncorrupted. If thou shalt eschewe
as a certayne pestylence the cōmunycacion
of corrupte and wanton persons. If thou
shalt flye ydle solytarynesse & sluggishnesse

Capto. xxxiij.

pdenesse. If thou shalt exercise thy mynde strongly in the medytacyon of celestypall thynges, and in honest studyes. But specially if thou shalt consecrate thy selfe with all thy myght vnto the inuestygarcyon and serchyng of mysterpes of holy scripture. If thou shalt pray bothe often and purely/most of all whan temptacyon inuadeth and assawteth the.

Agaynst the entysynges and prouokynge vnto auarpyce. Capt. xxxiij.

If thou shalt perceyue that thou art eyther by nature any thyng enclyned to þ byce of auarpyce/ or styred by the dyupll: call to remembraunce (acordyng to the rules aboue reherfed) þ dignyte of thy condycion or state/whiche for this thyng onely was created/for this redeemed, that thou euer shuldest enioye that infynyte good thyng god/ for god hath forged all the hole buyldyng of this worlde that all thynges shulde obey vnto thy vse & necessity. Howe fylthy than, & of howe straye and narrow a mynde is it, not to vse but so greatly to wonder at thyngs dombe and moste vyle? take away the errour of men/ what shall golde & syluer be but reed erth and whyte? Shalt thou beyng the discipyle

Capto. xxxiij.

To dyspyse ry
ches is a noble
wyrge.

Christe in the
gospell of Ma-
thew/teest his
disciples shuld
care for meat/
drynke/ or do-
thes/bad them
to beholde the
lilies how they
were clothed/
the byrds how
they were fed/
sayeng: if your
father of heuē
make prouision
for so vyle thyng-
es/moche mo-
re ye can not
lacke whom he
loueth so syn-
gulerly.

of pooze Christ, & called to a better posses-
syon/ wonder at that as a certayn great &
excellent thyng, whiche no philosopher of
the gentyles dyd not set at naught? not to
possele richesse, but to dyspyse rychesse is a
noble thyng. But the cōmunalte, of chri-
sten men by name onely, crye out agaynst
me/ & be glad to disceyue them selfe moste
craftily. Wery necessite (say they) cōpelleth
vs to gader good togyder/ wherof, if there
shulde be none at all/ than coude we not
forsothe ones lyue: if it shulde be thynne &
pooze/ than shulde we lyue in moche mys-
tery without pleasure. But & if it be som-
what clene & honest/ & somewhat plēuous
withall/ it bringeth many cōmodityes to
mā. The good lyking of body is well sene
vnto/ prouysion is made for our chyldren/
we lende & profyte our frendes/ we are de-
lyuered frō cōtempte & be the moze set by:
in cōclusion also a man shal haue þ better
name whan he is somewhat welthy. Of a
great many thousandes of chrysten men
thou canst scarce fynde one or two þ to the
not both say & thynke these thyngs. Fewer
the lesse to answer these men vnto bothe
partes. First of al bycause they cloke their
couetousnes with the name of necessite/ I
wyl lay agaynst thē the parable reherced
in the gospell, of the lylies & of the byrdes

Capto. xxxiij.

lynynge from day to day without farther
prouision/ whose ensample Christ exhor-
teth vs to couerfayte. I wyll lay agaynst
them that the same Christ wolde not ones
suffre so moche as a scrippe to be carryed a-
boute of his discyples. I wyll lay agaynst
them, & he comaundeth vs (all other thinge
layde aparte) before all thyngs to seke the
kyngdome of heuen: & promyseth that all
thyngs shalbe cast & gyuen to vs. whan at
any tyme had not they thinge necessary to
mayntayne lyfe withal sufficiētly/ whiche
with all their hertes haue. gyuen theselve
to vertue & to the true lyfe of a christē mā?
And how small a thyng is that whiche na-
ture requyrez of vs? but thou measurest
necessite not by þe nedes of nature/ but by þe
boundes of couetousnes. But vnto good
men, euen that is ynough that scarcely co-
tenteth nature. How be it verily I do not
so greatly set of these which forsake at one
choppe their hole substaunce euery whyt,
that they might the more shamfully begge
of other. It is none offence to possesse mo-
ney/ but to loue & set store by money. that
is a vice & cosyn to synne. If ryches flowe
vnto the/ vse the offyce of a good dispenser:
but & if it ebbe & go away/ be not consumed
with thought/ as though thou were rob-
bed of a great thyng/ but rather reioyce

frers.

Capto. xxxiij.

that thou art deliuered of a perylous fardell. Notwithstanding he whiche consumeth the chiefe study & pastyme of his lyfe in heappynge by rychesse togyder/ whiche gapeth at them as a certayne excellent or noble thyng, & hyghly to be desyred/ and layeth them by in store/ that he may haue ynoughe to serue hym for longe tyme/ yf though he shulde lyue euen to the age of Acton: this man peradventure may well be called a good marchaunt/ but that he is a good christen man forsothe I wolde not saye whiche hangeth all togyder of hym selfe/ and hath distruste of the promesses of Christe/ whose goodnesse, it is easy to wete/ shall not sayle a good man puttyng his trust in him/ seying that he so liberally bothe fedeth and clobeth the poore sparowes. But let vs nowe caste a comptes of the comoditees, whiche rychesse is byleued to bring with hym. First of all euen by the comune consent of the gentyle philosophers: amonge the good thyngs whiche are called Bona utilia/ that is to say/ good ppytable thynges, rychesse hath the lowest place. And whan all other thynges (after the dyuisyon of Epictetus) are without man/ excepte onely vertue of the mynde: yet nothyng is so moche without vs as money is/ nothyng bringeth

Nestor lyued
the hundred
yeres.

Richesse among
pytable thyngs
occupieth the lo-
west rowme.

Capto. xxxiiiij.

To ytell comodyte. For what so euer there
is any where of golde/ what so euer there
is of prepyous stones/ if thou alone had-
dest it euery deale in thy possessyon, shall
thy mynde be therfore the better by the
valure of one heare? shalt thou be the wy-
ser? shalt thou be the connynger? shalt
thou be any whyt the more in good helth
of body? shall it make the more stronge
and lusty? more fayre & beautypous? more
ponge? No trewly. But you wyll say that
it purchaseth pleasures/ truthe it is: but
they be deedly pleasures: it getteth a man
honour/ but what honoure I praye you?
veryly false honoure/ whiche they grue,
that prayseleth nothing/ setteth by nothyng
but onely folyfthe thynges/ and of whom
to be praysted, is wel nere to be dyspraysted.
Trew honoure is, to be lauded of them
whiche are comendable and prayse wor-
thy them selues. The hyghest honoure
that can be, is to haue pleased Chyste.
Trew honoure is, the rewarde not of ry-
chesse/ but of vertue. The folyfthe people
gyueth the rounge and place/ gaseth vpon
the / and gyueth the honoure and reue-
rence. O foole, they wonder at thyne ap-
parayle, and honoureth it/ and not the:
why doest thou not discende in to thyne
owne cōscience/ & consyder the myserable

Rychesse bet-
terth nothyng
to vertue.

To false plea-
sures & vayne
honours they
helpe somwhat

Honour is the
rewarde of ver-
tue/ and not of
rychesse.

Capto. xxxiij.

Richesse getteth friends/ but those false and fayned.

povertie of thy mynde? whiche if the commune people sawe/ than wolde they iudge the as myserable & wretched, as they now call the happy & blyssed. But good getteth frendes. I graunt/ but yet fayned & false frendes: neyther getteth it frendes to the but to it selfe. And certapnly the riche man is in this poynt of all men moste vnfortunate and wretched/ bycause he can not so moche as discerne or knowe his true frendes & louers from other. One hateth hym priuely & secretly in herte & mynde as an harde nygarde. An other hath enuy at him bycause he passeth him in ryches. Another lokyng to his owne profyte & auantage, flattereth hym/ & holdeth vp his ye and his nay/ & simpleth vpon hym/ to the ende that he may scrape & get some thing from him. He that before his face is moste loupng & kynde, wyssheth & prayeth for his quicke and hasty deeth. There is none that loueth hym so hertily & entyerly/ but that he had leuer haue hym deed than alpyue. No man is so samplper with hym, & wyll tell hym the truthe. But be it i case there were one specyall frende amonge a thousaude that loved a ryche man hertily without any maner of faynyng/ yet can not the ryche man but haue in suspicon & mystrust eue-ry man. He iudgeth all mē to be vultures

Capto. xxxiij.

and rauenous byrdes gapyng for carayn:
 he thynketh all men to be flyes flyeng to
 hym, to sucke out some profyte of hym to
 theselues. What so euer comodite therfore
 riches semeth to bring/ it for þ most parte,
 or els al togyder is but coloured & discept-
 full/ it is shadowelyke & full of delusyon/
 aperryng otherwyle than it is in very dede.
 But they bring very many things whiche
 are puell in dede/ & taketh away very ma-
 ny of these thyngs whiche are good in ve-
 ry dede. Therfore if thou wylt lay acomp-
 tes well & perfyty of þ whiche is wonne/
 and that whiche is lost: doutles thou shalt
 fynde that they neuer do bring so moche of
 comodytrees/ but þ they drawe with them
 to to moche more of incōmodytēs & disple-
 sures. With howe paynfull & soze labours
 are they gotten/ & with howe great teo-
 pardyes? with howe great thought & care
 be they kept? with howe great heupnesse
 and sorow are they lost? for whiche causes
 Christ calleth them very thornes, bycause
 they rent, teare, & plucke in sonder all the
 tranquillite and quyetnesse of the mynde,
 with a thousande cares/ than the whiche
 tranquillite of mynde, nothyng is to man
 more swete & plesaūt/ & they neuer quēche
 thurst & desyre of the selfe/ but kendleth &
 encreaseh it moze and moze. They driue a

wherfore chust
 compareth it
 chesse vnto
 thornes.

Caplo. xxxv.

It is harde for
a riche man to
be a good man

man heedlonge in to al mischefe. Neyther
flatter thou thy selfe in bayne / sayeng no-
thyng forbyddeth, but þ a mā at one tyme
may be bothe ryche and good. Remembre
what verite saythe / þ it is moze easy for a
camell to crepe thurgh the eye of a nedle,
than a ryche man to entre in to the kyng-
dome of heuen. And playnly without ex-
cepcon true is þ sayeng of saynt Jerome:
A ryche man to be eyther vniust hymselfe,
or þ heyre of an vniust man. Groat ryches
can neuer be eyther gotē or els kept with-
out synne. Remembre of how moche bet-
ter rycheſſe they robbe the. For he hateth
the very taste & smell of vertue / he hateth
all honest craftes. Who so euer setteth his
hert vpon golde. Moze ouer the vyce of a-
uaryce onely is called ydolatry of Paule.
Neyther with any other vyce at al Christ
hath lesse acquayntāce, neyther þ self same
person can please god & mammon also.

Auaryce is cal-
led ydolatry.
Mammon is
the deuyl whi-
che tempteth
and styreteth to
conuoulines.

The recapitulacion of the remedies a-
gaynst the vyce of auaryce. Cap. xxxv.

Thou shalt lyghly therfore cease to
wonder at money if thou wilt pōder
and wey diligētly very good thyngs with
those þ be false & apparāt good / if paynted
and coloured comodytes, with those that

Caplo. xxxv.

be very comodytees in dede. If thou wilt
 lerne with thyne inner eyen to behold & to
 loue that noble good thyng whiche is in-
 synpte/whiche onely, whā it is present/ye
 though al other thyngs shulde be lacking,
 haboudantly dothe satisfye the mynde of
 man/whiche is wyder & larger of capacite
 than y it can be suffyled with all the good
 thyngs of this worlde. If thou shalte ofte
 call agayn before thyne eyen in what cōdi-
 cyon & state thou were, whā the erthe first
 recepued y whā thou were first bozne: lyke
 wise in what state y same shal recepue the
 agayn whā thou dyest. If euer shalbe pset
 in thy memozy y famous soole of whome
 is made mēcton in y gospel: to whom it is
 said. This night I wyl set again thy soule
 from the: & these thyngs whiche thou hast
 gadzed togyder, whose shall they than be?
 If thou shalt turne thy mynde frō the cor-
 rupt maners of y cōmen sorte vnto y po-
 uerty of Mary Chyldes mother/vnto the
 pouerty of thapostels/of y martyrs/& most
 of all of Chyist thy heed. And set before the
 that fearfull worde We, y is interpretate/
 wo be to you: whiche Chyist so menallteth
 and threteneth vnto the ryche men of this
 worlde.

The mynde of
 man is of great
 capacyte/god
 onely fylleth it.

Naked we came
 and naked we
 shall go.

Agaynst ambycion or desyre of ho-
 nour and authoyte. Capi. xxxvi.

Capto. xxxvi.

Honour springeth of vertue only.

It is an honest thyng to be lauded of god.

Honour gyven of vnhol. persons.

If at any tyme ambition shal combyre & bere thy mynde through her enchaîntementes/With these remedies thou shalt arme thyself before hâde without taryeng (acordig to þ rules which I gaue before) take & holde this with toth & nayle/þ to be honour only whiche springerth of true vertue/ which selfe same neuerthelesse a man must somtyme refuse/ euen as taught vs both with doctryne & ensaple our mayster Iesus Christ. And this to be the chese honour & onely honour whiche a christe man shulde desyre and wyshe for, to be prayled not of men/ but of god/ for whom he com-mēdeth (as layth the apostle) that man is perfyte & worthy of honour in dede. But if honour be gyuen of mā for an vngoodly & vn timerly thyng/ & so of vngoodly psons: this is not honoure but great dishonour, shame & rebuke. If for any meane & indititēt thyng/ as for beauty, strength, ryches, kynne: yet verily shall it not be called truly honour/ for no man deserueth honoure with þ thyng wherof he deserueth not to be prayled. If for an honest thyng in dede it shall be honoure: yet he whiche deserueth it shall not desyre it/ but verily shalbe content with þ very vertue & cōscience of his good dede. Beholde therefore how folysh & howe worthy to be laughed at these ho-

Capto. xxxvj.

nours be/for whose desire the comune peo-
ple so greatly burne and rage. fyrst of all,
of whome are they gyuen? Truly of them
with whome is no difference bytwene ho-
nesty & dishonesty. wherfore are they gy-
uen? very ofte for meane thynges/ now &
than for fylthy thynges. To whome? to
hym whiche is vnworthy: who so euer
therfore gyueth honour, he dothe it, or for
feare/ and than is he agayne to be feared,
or for profyte/ and than he mocketh the:
or bycause he is astonied at thynges of
naught, and worthy of no honour/ & than
he is to be pytyed: or bycause he iudgeth
the to be indued with suche thyngs as ho-
nour is gyuen vnto of dutye/ wherein yf he
be disceyued/ gyue dyligence that thou
mayst be, that he suppoeth the to be. But
and yf he hyt aryght/ referte all thyne ho-
noure vnto hym, to whome thou art in
detre/ yea for all those thynges wherunto
the honour is gyuen. As thou oughtest
not to ascrybe vnto thy selfe the vertue: so
is it vnspyttyng to take vpon the, the ho-
nour therof. Wespdes this, what is grea-
ter madnesse, than to esteeme the valure of
thy selfe by the oppnyons of folyshe men/
in whose handes it lyeth to take away a-
gayne wha so euer they lyst, the very same
honour whiche they gyue/ & dishonest the

honour gyuen
of comē people

To whome ho-
nour chasceth
most comenly.

Capto. cxxvj.

Whiche was euen now honested. There-
fore nothyng can be more folysh, than
eyther to reioyce for suche honours whan
they happē / or to be sorow or mourne whan
they be taken away / which not to be true
honours, thou shalt perceyue at the leest
way by this probacion & argument / for so
moche as they be comen to the worst and
lewdest psones of all. yea they chaunce al-
moost to none more plentiously : than to
them whiche of trewe honours be moost
vniworthy. Remembre how blessed is the
quietnesse of a meane lyfe, bothe pryuate,
(that is to saye, charged with no comune
besynesse) & also separated & remoued out
of the waye fro all noyse, haunte, or preece.
On the other syde, consyder how full of
pyrckes, how full of cares, of perpls, of sor-
rowes, is the lyfe of great men. What diffi-
cultye it is, not to forgyete thy selfe, in pro-
sperite / how hard it is for a man standyng
in a slpyper place not to fal / how greuous
the fal is fro on hygh. And remembre that
all honour is coupled with great charge /
and how straye the iudgemēt of the hygh
iudge shal be agaynst them whiche here in
vsurpyng of honours, preferre them selfe
afoze other men. For surely, who so euer
shall humble & submyt hym selfe / hym as
an innocent or harmelesse person, mercy

The quietnes
of a pryuate life

Capto. xxxviij.

shal socour. But who so euer exalteth him selfe as a ppyte man / the same pson excludeth from hym selfe the helpe & socour of grace. Let euer the ensample of Christ thy heed stycke fast in thy mynde. What thyng as touchyng to þis worlde, was more vyle, more despyled, or lesse honoured, than he? How forsoke he honours, whā they were proffered hym / whiche was greater than any honour? How let he no noze of honours, whan he rode vpon an asse? How cōdemned he them, whā he was clothed in pall, and crowned with thorne? How vnglozyous or vyle a dethe chose he? But whome the worlde despyled, hym the fasther glozyfied. Let thy glozy be in þis crosse of Christe / in whome also is thy helthe, welth, sauyng, defence & protection. What good shall worldly honours do to the, yf god cast the awaye and despyse the / & the aungels lothe, abhorre, and desye the.

Let it not exalt thy mynde by cause thou bearest rule ouer other men.

Agaynst elacion, othertwyle called pryde or swell yng of the mynde. Capto. xxxviij.

Thou shalt not swell in thy mynde, yf (accordyng to the cōmune puerbe bled of euery man) thou woldest knowe thyselfe: that is, what so euer great thyng, what so euer goodly or beautifull thyng,

know thy selfe

Capto. xxxvij.

What so euer excellēt thyng is in the/thou
 accompt that to be the gyfte of god/ & not
 thy good. On the other syde / yf what so
 euer is lowe oꝝ yle/what so euer is foule
 oꝝ fylthy/what so euer is shewde oꝝ euyl,
 thou ascrybe that all togyder vnto thyne
 owne self. If thou remēbre in how moche
 fylthe thou were cōceyued/in how moche
 bozne/ how naked / how neddy / how byr-
 tyllhe / howe wretched / howe myserably
 thou crepest in to this lyght. If thou re-
 membre in to how many diseases oꝝ syck-
 nes on euery syde/vnto how many chaun-
 ces/vnto how many encombraunces, gre-
 ues, and troubles this wretched body is
 daūgered. And agayne how lytel a thyng
 were able shortly to cōsume and byng to
 naught this cruell & vnruely gyaunt/swel-
 lyng with so myghty a spyrte. Dōdye al-
 so this, what maner thyng that is wherof
 thou takest vpon the. If it be a meane, oꝝ
 an indifferent thyng/e it is folyshnes: yf a
 fylthy thyng/e it is madnes: yf an honest
 thyng/e it is unkyndnes. Remembre also
 nothyng to be a moze sure document, oꝝ
 pꝛofe of starke folyshnes, & lacke of vnder-
 standyng/than yf a man stande greatly in
 his owne conceyte. And agayne that no
 kynde of foly is moze vncurable. If thy
 mynde begyn to aryle and ware great, by

Perceiue wher
 of thou standest
 so greatly in
 thyne owne
 conceyte.

Capto. xxxviij.

cause a byle man submytteth hym selfe to
the: thynke how moche greater & mygh-
tyer god hangeth ouer thyne heed/ which
crusheth wthone euery proude necke erecte
streyght vp / & byngeth euery hyl vnto a
playne/whiche spared not / no verely not
so moche as the aūgell whan he was fal-
len in to pryde. And these thyngs also shall
be good, though they be of a lyghter sort,
yf thou woldest compare thy selfe alwaye
with excellenter psones. Thou lykest thy
selfe, bycause of a lytel beaute of thy body:
cōpare thy selfe to them whiche in beaute
be farre before the. A lytel cōnyng maketh
the to set vp thy fethers: turne thyne eyes
vnto them, in comparyson of whom thou
mayst seme to haue lerned nothyng at al.
Moreouer if thou wilt accompt not how
moche of good thyngs thou hast: but how
moche thou lackest. And with Paule for-
getfull of those thyngs whiche be behynde
the: woldest stretch forth thy selfe to tho
thynges whiche remayne afore the. Fur-
thermoze, that also shall not be an vntoyle
thyng/ yf whan the wynde of pryde dothe
blow/ by and by we turne our very euyll
thyngs into a remedy/as it were expelling
one popson with an other. That thyng
shall this wyse come to passe/ if whan any
greate vyce oz deformite of body / whan

Consydre thyne
owne vyces &
deformities.

Caplo. xxxviij.

any notable domage, eyther fortune hath
gyuen, or folp hath brought to vs, whiche
myght gnawe vs behemently by the sto-
macke: we set that befoze our eyen / and by
then sample of the pecocke we beholde our
felfe chesely in that parte of vs, in whiche
we be moost deformed / and so shall thy fe-
thers fall forthwith, and thy pryde abate.

Arrogacy / pre-
sumption / or
pertynacy / is
a hated vyce.

Beyonde al these (besydes that none other
vyce, is moze hated vnto god) remembre
also that arrogancye, pryde, and presump-
cyon is notably hated, and had in derision
euerywhere amonge men: whan cōtrary
wyse lowlynelle & mekenesse / bothe pur-
chareth the fauour of god / and knytteth
vnto the, the benyvolence of man. Ther-
fore to speke compendiously / two thyngs
chesely shall refrayne the from pryde / yf
thou consyder what thou art in thy selfe /
fylthy in thy byrth / a bubble (suche as ry-
seth in the water) throughout all thy lyfe /
wormes meate in thy dethe / and what
Christe was made for the.

Agaynst wrath and desyre of
vengeaunce. Caplo. xxxviij.

wrath is a
chrydmythe
synge.

Whan feruent sorowe of the mynde
spreth the vp vnto vengeaunce /
remembre wrath to be nothing lesse

Capto. xxxviij.

than that whiche it falsely cōsiterfayteth/
that is to wyte, fortitude, or manfulnesse.
For nothyng is so chyldyshe/ so weyke/
nothyng so feble & of so vyle a mynde, as
to reioyce in vengeaunce. Thou woldest
be counted a man of great stomacke / and
therfore thou suffrest not iniury to be vn-
auenged: but in cōclusyon by this meanes
thou vtterest thy chyldysshnesse / sayinge
thou canst not rule thyne owne mynde,
whiche is the very property and offyce of
a man. How moche manlyer, how moche
excellenter is it, to set an other mans folp
at naught, than to cōsiterfayte it? But he
hath hurte the/ he is proude and fyerse/ he
scorneth the. The fylthyer he is, so moche
the moze beware lest thou be made lyke
hym. What the deuyls madnesse is it, that
thou to auenge another mans lewdnesse,
woldest be made the lewder thy selfe. If
thou despyse the rebuke/ all men shall per-
cepeue that it was done to one vnworthy
therof: but & yf thou be moued thou shalt
make his quarell whiche dyd the wronge
moche þ better. Furthermore take þ thyng
as it is/ if any wronge be recepued/ that is
not eased one whyt with vengeaunce, but
augmented. For in conelusion, what ende
shall there be of iniuries on bothe sydes,
yf euery man go forth & pcede to reuenge

Regardelytt
an other man-
nes folp.

Capto. xxxiiij.

his owne greife? Ennemyes encrease on bothe partes/the sorowe waxeth freshe & rathe agayn/ & the longer it endureth, the moze incurable it is. But with softnes & with suffraunce is healed now & than/ yea euen he whiche dyd the wronge / and after he is comen to hym selfe agayne/ of an enemy is made a very trusty & saythfull frende. But the very same hurt whiche by vengeance thou couepest to put fro the, reboundeth backe agayne vpon the / and not without encrease of harme. And that also shall be a souerayne remedy agaynst wrath/ yf (accordynge to the diuysyon of thynges aboue reherled) thou woldest consider, that one man can not hurt an other yf he wolde not / saue in those thynges onely, whiche be outward goodes/ whiche so greatly payne not vnto man. For the very good thynges of the mynde, god onely is able to take awaye/ whiche he is not wont to do, but vnto vnkynde persons/ & onely he can gyue them/ whiche thyng he hath not bled to do, vnto cruell and furious persons. No chrysten man therefore is hurte but of hym selfe. Iniury hurteth no man but the worker therof. These thynges also helpe (though they be not weyghty) that thou shalte not folowe the sorowe of thy mynde. If the circumstances of retho-

Capto. xxxviii.

iciens well gathered togyder, thou bothe
make lyght of thyne owne harmes/ & also
mynishe þe wronge done of an other man
comenly after this maner. He hurte me/
but it wyll be sone ameded. Forsoe ouer he
is a chylde/ he is of thynges vnerpette/ he
is a yonge man/ it is a woman/ he dyd it
throughe an other mans motyon or coun-
sayle/ he dyd it vntware, or whan he had
wel dreke/ it is mete that I forgyue hym.
And on the othersyde, he hath hurt me gre-
uouusly. Certayne, but he is my father, my
brother, my mayster, my frende, my wyfe/
it is acordynge that this grefe shulde be
forgyuen/ eyther for the loue, or els for the
authorite of the person. Or els thou shalt
set one thyng agaynst an other/ & recom-
pence þe iniury with other good benefites,
done of hym vnto the. Or with thyne offe-
ces done to hym afoze season, shalt accouite
it euen/ & so make quyte. This man hath
hurt me forsoth/ but other tymes howe oft
hath he done me good. It cometh of an
vnlyberal mynde to forget þe good benefi-
tes, & only to remembre a lytle wronge or
displeasure. Now he hath offended me/ but
howe ofte offended of me. I wyll forgyue
hym/ that he in lyke wise by myne ensam-
ple maye pardon me, if I an other tyme
trespace agaynst hym. Finally it shal be a

Capto. xxxviij.

Forgyue thy
debtour.

remedy of moche greter vertue & of frede
operacion, if in the mysdoynge of an other
man agaynst the thou dydest thinke in thy
selfe/what thyngs, howe greuous, & how
ofte thou hast synned agaynst god/ howe
many maner of wayes thou art in dette to
hym: as moche as thou shalt remyt vnto
thy brother which is in thy dette/so moche
shall god forgyue vnto the. This waye of
forgyunge other mennes dettes hath he
taught vs whiche is himselfe a creditour/
he wyll not refuse the lawe which he him
selfe made. To be absolued or losed from
thy synnes thou rennest to Rome/ saylest
to saynt James/byest ydons mozte large.
I displayse not verely that thyng whiche
thou doest: but whan all is done, there is
no redy waye/no surer meanes wherby
(if thou haue offred) thou mightest come
to fauour agayne & be reconcyld to god/
than if thou whan thou art offended/ be
reconcyld agayne vnto thy brother: for-
gyue a lytel trespass vnto thy neyghbour
(for it is but small what so euer one man
trespasseth agaynst an other) that Christe
may forgyue the so many thousande offen-
ces. But it is harde (thou sayest) to subdue
the mynde whan he begynneth to ware
hote. Remembrest thou not, howe moche
harder thynges Christe suffred for the.

By the ensample
of christ swage
thy mynde.

Capto. xxxviii.

What were thou whan he for thy sake be-
 stowed his precyous lyfe? Were thou not
 his enemy? With what softnesse suffereth
 he the, dayly repetyng thyne olde synnes?
 Last of all, howe mekely suffred he the vt-
 termost rebukes, bondes, stryppes / synally
 derthe moste shamefull? why, why, boastest
 thou thy selfe of the heed / if thou care not
 to be in þ body? Thou shalt not be a mem-
 bre of Christ except thou folowe þ steppes
 of Christ. But he is vnworthy to be forgy-
 uen. yē, were thou worthy whome god
 shulde forgyue? In thyne owne selfe thou
 wylt haue mercy excersed / & agaynst thy
 brother wylt thou vse extreme & cruell lu-
 styce? Is it so great a thyng if thou, being
 a synner thy selfe, shuldest forgyue a syn-
 ner / whan Christ prayed his father for the
 which crucified him? Is it an harde thyng
 not to stryke thy brother, whom thou art
 also comaunded to loue? Is it an harde
 thyng not to pay agayne an yuell dede / for
 whiche except thou woldest recompence a
 good, thou shalt not be þ towarde thy fe-
 lowe whiche Christ was towarde his ser-
 uant? synally if this man be vnworthy to
 whom for an yuell turne a good shulde be
 recompenced / yet art thou worthy to do it:
 Christ is worthy for whose sake it is done.
 But in suffering an olde displeasure I call &

we must pdon
 the vnworthy.

Capto. xxxviii.

Be angry and
agrieved with
the vice.

Say not do
any thyng if
thou be angry.

prouoke a new: he wyl do iniury agayne
if he shulde escape unpunysched for this, if
without offence thou canst auoyde/auoyde
it: if thou canst ease or remedy it, ease it. If
thou canst heale a mad man, heale hym/ if
not let him perishe himself alone rather thā
with the. This mā whiche thynketh him
selfe to haue done harme, thiike thou wor-
thy to be pityed/and not to be punysched.
Wylt thou be angry to thy cōmendacion &
laude? be angry with þ vice, not with þ mā
But the more thou art enclined by nature
to this kynde of vyce/so moche the more
diligently arme thyselfe longe before hādē/
ones for alrogyder print sure in thy mynde
this decre or purpose: þ thou neyther saye
nor do any thing at any tyme while thou
art angry: bileue not thyself whā thou art
moued. Haue suspected what so euer þ co-
deyn moctō or rage of þ mynde diffineth or
iudgeth/ye though it be honest. Remēbre
none other differēce to be betwene a frātik
p̄son & him þ rageth in ire, thā is bytwene
a short madnes that dureth but a season, &
a cōtinual pseuerāt madnes. Cal to minde
how many thyngs in angre thou hast said
or done worthy to be repēted/which now
though in vayne thou wouldest sayne were
chaūged. Therfore whan þ wrath waxeth
hote & boyleth: if thou cā not streightway

Capto. xxxviii.

saue and deliuer thy selfe al togpyder from
 anger / at the leest way come thus ferforth
 to thy selfe & sobzenesse, that thou remem-
 bre thy selfe, not to be well aduysed, or in
 thy ryght mynde. To remembre this, is a
 great parte of helth. On this wyse reason
 with thy selfe / now verely so am I myn-
 ded / but anone here after I shall be of an
 other mynde moche contrary / why sholde I
 in the meane season say agaynst my frende
 (whyle I am moued) that thyng whiche
 hereafter whan I am peased, & my malpce
 ceased I coude not chaunge? why sholde I
 now do in my malpce or anger that thyng
 whiche whan I am sobzed & come to my
 selfe agayne, I sholde greatly sorowe and
 repent? why rather shold not reason / why
 sholde not pytie / at the last why sholde not
 Chyyst optayne that of me now / whiche a
 lytel pause of tyme shall shortly here after
 optayne. To no man (I suppose) hath na-
 ture gyuen so moche of blacke colour, but
 at the leest waye he myght so ferforth rule
 hymselfe. But it shal be a very good thing
 for þ thus instructed to harden thy mynde
 with reason / with cōtynuaunce & custome
 that thou coudest not be moued at all. It
 shall be a pyte thyng / yf thou haupng in-
 dignacyon onely at the vyce / for a displea-
 sure or rebuke done to the / shalte rende

The mynde
 must be harde-
 ned agaynst
 waite.

Capto. xxxviii.

agayne a dede of charite. To conclude,
euen naturall temperaunce, whiche ought
to be in euery man / requyrez that thou
woldest not suffer affections to rule the vt-
terly. Not to be wrothe at all / is a thyng
moost lyke vnto god / and therfore moost
comly and beautefull. To ouercome euill
with goodnesse / malice with kyndnesse /
is to counterfayte the perfyte charite of
Christ Iesu. To holde wrath vnder and
kepe hym backe with a byddell / is the pro-
peryte of a wyle man. To folowe the ap-
peryte of wrath / is not a poynt of a man
verily / but playnly of beestes / and that of
wyld beestes. But yf thou woldest knowe
how moche vncomly it were to a man to
be ouercom with wrath / loke whan thou
art sobre, that thou marke the countenaunce
of an angry person / or els whan thou thy
selfe arte angry / go vnto a glasse. Whan
thyne eyen so burne stampyng in fyre / whā
thy chekes be pale / whan thy mouth is
drawen awrye / thy lippes some / all thy
membres quake / whan thy voyce soun-
deth so malyciously / neyther thy gestures
be of one fallow / who wolde iudge the to
be a man? Thou perceyuest now my most
swetest frende, how large a see is open all
abrode to dispute of other vices after this
same maner. But we in the myddes of our

Beholde thyne
owne counte-
naunce whā thou
art angry.

Capto. xxxiij.

course thyll styke sayle, leuyng the rest to
thy discrecyon. Neyther truly was it my
mynde or purpose (for that sholde be an in-
synpte worke) as I began/ euen so to dis-
swade the from euery vyce / vyce by vyce/
as it were with sondry declamacions/ and
to bolde & courage the to the contrary ver-
tues. This onely was my desyre (whiche
I thought suffycient for the) to shewe a
certeyn maner and crafte of a newe kynde
of warre / how thou myghtest arme thy
selfe agaynst the euylles of the olde lyfe
burgynge forth agayne and spryngynge a
freshe. Therfore as we haue done in one
or two thyngs (bycause of ensample) so must
thou thy selfe do partly in euery thyng/
one by one. But mooste of all in the thyngs
wherunto thou shalt perceyue thy selfe to
be stered or instygate peculparly/ whether
it be through vyce of nature, custome, or
euylly byrnyng vp/ agaynst these thynges
some certayne decrees must be wyrtten in
the table of thy mynde / and they must be
renewed now and than/ leest they sholde
fayle, or be forgotten through disuse / as a-
gaynst the vices of backbytynge/ fylthy spe-
king, enuy, gule, & other like. These be the
onely ennemys of Chrystes lowdyours/
agaynst whose assaute, the mynde must
be armed longe aforehande with prayer/

Declamacions
Sermons.
Orations.
Preechynges.

Certen decrees
must be wyrtten
in our myndes

Capto. xxxviii.

With noble sayings of wyse men/With the
doctryne of holy scripture/ With ensample
of deuoute and holy men/and specially of
Christe. Though I doubte not but that
the redyng of holy scripture shal mynyshre
all these thynges to the haboundauntly/
neuerthelesse charite, whiche one brother
oweth to another, hath moued & exhorted
me, that at the leest way with this sodern
and hasty writynges, I sholde further and
helpe thy holy purpose, as moche as lyeth
in me. A thyng whiche I haue done som-
what the rather, bycause I somewhat fea-
red, lest thou shouldest fall in to that super-
specious kynde of religyous men/whiche
partly awaytyng on their owne aduaun-
rage/partly with great zeale/ but not accor-
dyng to knowlege/ walke rounde aboute
bothe by see & lande/and if anywhere they
gete a man, recouerynge from vyces vnto
vertue/hym streyghtway with moost im-
portune & lewde exhortacions, thretenyn-
ges, and flaterynge they enforce to thrust
in to the ordre of monkes, euen as though
without a cowle there were no christen-
dome. Furthermore whan they haue fyl-
led his brest with pure scrupulosite & dou-
tes insoluble/than they bynde hym to cer-
tayne tradicions fowde by man/& playnly
thrust the wretched persone heedlonge in

why he wrote
this boke som-
what quychly-
er & with more
spede.

Religions
men.

Capto. xxxviij.

to a certayne bondage of ceremonies, lyke
vnto the maner of the iewes/ & teche hym
to tremble and feare/ but not to loue. The
orde of monkshyp is not pytie/ but a kynde ^{The order}
of lpyrnyng, to euery man after the disposi- ^{of monkes.}
cyon of his body & his mynde also/ eyther
profytable or vnprofytable/ wherunto be-
cym as I do not courage the/ so lykewyse
I counseyle not fro it. This thyng onely I
warne the of/ that thou put pytie neyther
in meate, nor in rayment or habyte/ nor in
any visyble thyng/ but in those thynges
whiche haue ben declared and shewed the
afore: & in what so euer psones thou shalt
fynde or pcepyue the true ymage of Chryst/
with them couple thy selfe. More ouer
whan suche men be lackyng, whose couer- ^{what company}
sacion wolde make the better/ withdrawe ^{one a man should}
thy selfe as moche as thou mayst from the ^{chose to lyue}
company of man/ & call the holy prophete ^{withall.}
Chryst & the apostles vnto comuntacion/
but specially make Paule of sampyar ac-
quayntaunce with the. This felowe must
be had euer in thy bosom to be redde & stu-
dyed, bothe nyght & daye: synally & to be
lerned without the boke worde by worde/
vpon whome we haue now a good while
enforced with great diligence to make a co-
ment or a enarracyon/ a bolde dede truly.
But notwithstanding we trustyng in the.

Capto. xxxviii.

helpe of god/ wyll endeuyre our selfe be-
 sylly, leest after Origene, Ambrose and Au-
 gustyne/ leest after so many newe interpre-
 tours, we sholde seme to haue taken this
 labour vpon vs/ vtterly eyther without a
 cause, or without fruyte. And also that cer-
 tayne besy & vnquiet pyckquarelles/ whi-
 che thynken it perfyte religyon to knowe
 nothyng at all of good lernyng/ may vn-
 derstande & well perceyue, that where as
 we in youth haue embraled & made moche
 of the pure lernyng of olde auctours/ & al-
 so haue gotten (& that not without great
 swerte & watche) a meane vnderstandyng
 of bothe the tonges greke and latyn, we
 haue not in so doyng looked vnto a bayne
 and solyshe fame / or vnto the chyldyshe
 passyme & pleasure of our mynde/ but that
 we recorded longe before to adorne & gar-
 nyshe the lordes temple with the ryche-
 of other straunge nacjons & countrees, to
 the vttermost of our power. Whiche tēple
 some men with their ignoraunce and bar-
 barousnes, hath ouermuche dishonested/
 that by the reason of suche ryche-
 lent wyrttes myght also be inflamed vnto
 the loue of holy scripture. But this so gret
 a thyng a fewe dayes layde aparte / we
 haue taken vpon vs this labour for thy
 sake/ that vnto the (as it were with a syn-

Good lernyng
 profiteth vnto
 pine.

Capto. xxxviii.

get) we myght shewe the waye whiche
ledeth streyght vnto Chyriste. And I be-
seche Iesu, the father of this holy purpose
(as I hope) that he wolde bouchlase be-
nyngly to sauoure thy hollome enforces-
mentes / yea that he wolde in chaungyng
of the, encrease his grace / and make the
perfyte / that thou myghtest quykly waxe
bygge and stronge in hym / and spryng vp
vnto a perfyte man. In whome also fare
thou well brother and frende / allwayes
truly beloued to my hert / but now moche
moze than euer before, bothe dere & plea-
saunt. At the towne of saynt Andomers /
the pere of Chyristes bythe. M. cccc. j.

Here endeth this boke called Enchir-
dion, or the manuel of the christen knyght
made by Erasmus of Roterdame / in the
whiche boke is cōteyned many goodly les-
sons, very necessary & pfytable for the sou-
les helthe of all true christen people. Im-
prynted at Londō in Fleetestrete, by Wyn-
kyn de Worde, for Johan Byddell, other-
wyle Salysbury, dwellynge at the sygne
of our lady of pytye, nexte to Flete bydge
where they be for to sell. Newly corrected
and amended, in the pere of our lord god
M. v. C. xxxiii. the. xij. daye of February.



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